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**Journal of the Pali Text Society.**







**Journal of the Pali Text Society.**



Pali Text Society, London.

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Journal

OF THE

PALI TEXT SOCIETY.

1886.

EDITED BY

T. W. RHYS DAVIDS, Ph.D., LL.D.,

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# PALI TEXT SOCIETY.

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This Society has been started in order to render accessible to students the rich stores of the earliest Buddhist literature now lying unedited and practically unused in the various MSS. scattered throughout the University and other Public Libraries of Europe.

The historical importance of these Texts can scarcely be exaggerated, either in respect of their value for the history of folk-lore, or of religion, or of language. It is already certain that they were all put into their present form within a very limited period, probably extending to less than a century and a half (about B.C. 400–250). For that period they have preserved for us a record, quite uncontaminated by filtration through any European mind, of the every-day beliefs and customs of a people nearly related to ourselves, just as they were passing through the first stages of civilization. They are our best authorities for the early history of that interesting system of religion so nearly allied to some of the latest speculations among ourselves, and which has influenced so powerfully, and for so long a time, so great a portion of the human race—the system of religion which we now call Buddhism. The sacred books of the early Buddhists have preserved to us the sole record of the only religious movement in the world's history which bears any close resemblance to early Christianity. In the history of speech they contain unimpeachable evidence of a stage

in language midway between the Vedic Sanskrit and the various modern forms of speech in India. In the history of Indian literature there is nothing older than these works, excepting only the Vedic writings ; and all the later classical Sanskrit literature has been profoundly influenced by the intellectual struggle of which they afford the only direct evidence. It is not, therefore, too much to say that the publication of this unique literature will be no less important for the study of history—whether anthropological, philological, literary, or religious—than the publication of the Vedas has already been.

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It is hoped that persons who are desirous to aid the publication of these important historical texts, but who do not themselves read Pāli, will give Donations to be spread if necessary over a term of years. Nearly £400 has already been thus given to the Society by public spirited friends of historical research.

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\* \* \* Subscriptions for 1887 are now due, and it is earnestly requested that subscribers will send in their payments without putting the Chairman to the expense and trouble of personally asking for them. All who can conveniently do so should send the Five Guineas for six years, to their own benefit and that of the Society also.

The Society keeps no books, and its publications cannot in any case be sent to subscribers who have not already paid their subscriptions for the year.

Cheques and Post Office Orders should be made payable to the "Pāli Text Society." (Address : 8, Brick Court, Temple, London E.C.)

Report  
or  
THE PALI TEXT SOCIETY  
FOR 1886.

---

I AM happy to say we are still prospering. We have again an addition to report to the number of our European subscribers, and in Ceylon we have an increase again after the decline of last year. We now number 215 subscribers in all.

Our text issues for this year are:

1. Part I. of the *Sumaṅgala*, edited by myself and Professor Carpenter.
2. The *Vimāna Vatthu*, edited by Gooneratne Mudaliyar, and seen through the press by myself.
3. The *Anāgata Vamsa*, edited by Professor Minayeff.
4. The *Gandha Vamsa*, edited by the same.

Besides these we have a very interesting translation from the Tibetan by Dr. Wenzel, and also an index to the verses in the *Divyāvadāna*.

With regard to the former I should like to point out how valuable is the poem he translates for determining the degree in which Buddhism had changed, when it was composed, from the state it had reached at the time of the Pitakas (probably about 500 years before). Of absolutely new doctrine there is no trace. The number of the Pārāmita's is different (see verse 8), the stress laid upon the doctrine of the (temporary) hells is greater than it would have been in a corresponding poem of the earlier period, and verses 49 and 50 introduce a metaphysical discussion which is a later amplification of the simple and anti-metaphysical doctrine of the Anatta Lakkhaṇa Sutta. Otherwise the work might have been written by a Buddhist of the Pitaka schools at Nālanda or Anurādhapura, and it often uses the very expressions of Pitaka texts. Thus

Verse 13 = Dhp. 21.  
 ,, 14 = Dhp. 172.  
 ,, 16 = M. x. 5. 8.  
 ,, 19 = P. P. iv. 19.  
 ,, 20 = P. P. iv. 10.  
 ,, 23 = Dhp. 103.  
 ,, 32 gives the Ariyadhanāni.  
 ,, 43 = A. 3. 99.  
 ,, 61 = S. N. 2. 4. 3.  
 ,, 117 = Dhp. 1.

and the general tone is much more in accordance with the Arahat ideal of the Hinayāna than with the Bodisat ideal of the Mahāyāna doctrines. With regard to the main idea of the poem (that is, to give, in about a hundred stanzas, a synopsis of what seemed to the author to be the principal points of religious belief), it is only one example of a somewhat numerous class. The Tela Kātāha Gāthā and the Anuruddha Śataka follow exactly the same lines, and we shall no doubt find other specimens of such poetical *précis* work. There is a simple directness of exhortation in the "Friendly Epistle," in striking contrast with the dainty and elaborate beauty of the "Oil Cauldron Stanzas," and exactly as one would expect from the circumstances under which it is supposed to be written. The Anuruddha Śataka lies about midway between the two so far as its method of treatment is concerned. Of this we hoped to enable our readers to judge for themselves this year. But Professor Bendall has abandoned his intention of editing this little poem for us. Its publication must therefore be postponed until we can procure MSS. to send to an editor on the Continent, as Professor Hillibrandt, of Breslau, has been kind enough to undertake the work.

As the "Friendly Epistle" shows little change from the original Buddhism, so also does the Divyāvadāna. Though evidently much later than the Pali Texts, the difference between its Buddhism and theirs is very much smaller than one would expect; and it uses expressions identical or nearly identical with Pali ones in many passages.

Thus, among others,

Page	51 may be compared to A. 2. 4. 2.		
„ 120	„ „ „	Valāhaka Jālaka.	
„ 186	„ „ „	J. 1. 73, and S. 1. 14. 4.	
„ 191	„ „ „	Pāc. 51.	
„ 200 foll.	„ „ „	M. P. S. iii. 1. &c.	
„ 229	„ „ „	C. ix. 1. 3.	
„ 235	„ „ „	M. viii. 1. 11.	
„ 248	„ „ „	A. 3..110.	
„ 267	„ „ „	J. 1. 84.	
„ 303	„ „ „	S. vi. 2. 5.	
„ 340	„ „ „	Khp. 6. 1.	
„ 489	„ „ „	S. 4. 10.	
„ 491	„ „ „	J. 1. 117. 8.	
„ 498	„ „ „	J. No. 4 : Kathā Sarit S. vi. 5. 29.	
„ 521	„ „ „	Sūci Jātaka.	
„ 532	„ „ „	Dhp. 127.	
„ 620	„ „ „	A. 3. 58 : D. 3. 1. 5.	

Dr. Morris also continues, and in a thoroughly systematic way, his contributions to Pali Lexicography. He had prepared three or four times as much material, but we could not afford to print it this year, and have therefore held it over for the next year's Journal. His wide acquaintance with all our Pāli Texts, and his accurate knowledge of the rules of phonetic change, impart a special value to his notes, and we regret that we could not give them all this year. It was also chiefly a question of funds that has prevented the appearance this year of the first volume of the Dīgha. But the subscribers themselves have set the limit in the amount of work we can do each year. Each sheet we print costs us altogether about £6, so that with about 200 subscribers we can only give about 600 pages. As a matter of fact, we give about 700 this year, and have given an average of 650 in the four previous years. Thus for 1882 we gave—

	NO. OF PAGES.
Journal . . . . .	136
Ānguttara . . . . .	140
Buddhavaṇsa and Cariya Piṭaka	123
Āyāraṅga . . . . .	156
	—
	555
In 1883—	
Journal . . . . .	136
Thera- and Therī- Gāthā . . . . .	238
Puggala . . . . .	111
	—
	485
In 1884—	
Journal . . . . .	190
Samyutta, Part I. . . . .	275
Sutta Nipāta . . . . .	229
	—
	694
And in 1885—	
Journal . . . . .	104
Ānguttara, Part III. . . . .	352
Dhamma Saṃgāṇi . . . . .	300
Udāna . . . . .	112
	—
	868
Total . . . . .	2602

Including the issues of this year the full list of work already accomplished in the publication of texts is as follows:—

EDITED BY

1. Anāgata Vamsa ... ... 1886 Prof. Minayeff.
2. Ānguttara, Parts I.-III. ... 1885 Dr. Morris.
3. Abhidhammattha Saṃgaha... 1884 Prof. Rhys Davids.
4. Āyāraṅga Sutta ... ... 1882 Prof. Jacobi.
5. Udāna ... ... 1885 Dr. Steinthal.
6. Khudda and Mūla Sikkhā ... 1883 Dr. E. Müller.
7. Gandha Vamsa ... ... 1886 Prof. Minayeff.
8. Cariyā Piṭaka ... ... 1882 Dr. Morris.
9. Tela Kāṭha Gāthā ... ... 1884 { Gooneratne Mudaliar.

## EDITED BY

10. Thera Gāthā ...	...	...	1883	Prof. Oldenberg.
11. Therī Gāthā ...	...	...	1883	Prof. Pischel.
12. Dāthā Vānsa ...	...	...	1884	Prof. Rhys Davids.
13. Dhamma Samgāni ...	...	...	1885	Dr. E. Müller.
14. Pañca Gati Dipana ...	...	...	1884	M. Léon Feer.
15. Puggala Paññatti ...	...	...	1883	Dr. Morris.
16. Buddha Vānsa ...	...	...	1882	Dr. Morris.
17. Samyutta Nikāya, Part I.	...	1884	M. Léon Feer.	
18. Sutta Nipāta ...	...	...	1884	Prof. Fausböll.
19. Cha Kesa Dhātu Vānsa	...	1885	Prof. Minayeff.	
20. Sandesa Kathā ...	...	...	1885	Prof. Minayeff.
21. Sumanigala Vilāsinī, Part I.	1886			Prof. Rhys Davids & Prof. Carpenter.
22. Vimāna Vathu ...	...	1886		Gooneratne Muda- liyar.

Which of the 21 works announced last year to be in progress will be published next year I cannot at present say. To that list I have only to make one addition, namely, the edition of the Abhidhamma Commentary already commenced by Dr. Wenzel. So that the Vimāna having been transferred to the list of works done, it is this year the same length as last year, in spite of our having given two works in our present Journal not mentioned in the previous one.

In the next issues of our Journal we shall have several papers of preliminary work for the new Pāli Dictionary. Prof. Fausböll is to give us a glossary to the Sutta Nipāta as a test specimen of the method in which the dictionary should be put together, Dr. E. Müller will give us a glossary of proper names, and Dr. Morris will continue his notes. For such work it is of importance that scholars should, when abbreviations of the titles are desirable, use the same or similar ones. I therefore venture to suggest that Pitaka Texts might, in most cases, be referred to by one or two letters, and the subsequent texts by three. We should then have the following scheme of abbreviations:—

## 1. PITAKA TEXTS.

A. Aṅguttara.	N. Niddesa.
Ap. Apadāna.	P. Paṭṭhāna.
B. Buddha Vaiśa.	P.V. Peta Vatthu.
C. Culla Vagga.	Pr. Parivāra.
C.P. Cariyā Piṭaka.	Ps. Paṭisambhidā.
D. Dīgha Nikāya.	P.P. Puggala Paññatti.
Dh.K. Dhātu Kathā.	S. Saṃyutta Nikāya.
Dh.P. Dhammapada.	S.N. Sutta Nipāta.
Dh.S. Dhamma Saṃgaṇi.	S.V. Sutta Vibhaṅga.
I. Itivuttaka.	Th. I. Thera Gāthā.
J. Jātaka.	Th. II. Therī Gāthā.
K. Kathā Vatthu.	Ud. Udāna.
Kh.P. Khuddaka Pāṭha.	V. Vibhaṅga.
M. Māhavagga.	V.V. Vimāna Vatthu.
M.N. Majjhima Nikāya.	Y. Yamaka.

## 2. LATER TEXTS.

Abh. Abhidhammattha Saṃgaha.	nī (quoted in the notes to Ud. and to Th. I. and II.).
An. V. Anāgata Vaṇsa.	Par. Jot. Paramattha Jotikā (quoted in the notes to S.N.).
Asl. Attha Sālinī.	Pgd. Pañca Gati Dipa- na.
Cha. Cha Kesa Dhātu Vaṇsa.	Sad. Saddhammopā- yana.
Dhp. C. Dhammapada Commentary.	San. Sandesa Kathā.
D.V. Dāthā-vaiśa.	Sās. Sāsana Vaṇsa.
G.V. Gandha Vaiśa.	Smp. Samanta Pāsādi- kā.
Kh. S. Khudda Sikkhā.	Sum. Sumaṅgala Vilā- sinī.
Kvt. Kaṅkhā Vitarinī.	Tel. Tela Kaṭāha Gā- tha.
Mls. Mūla Sikkhā.	Vsm. Visuddhi Magga
Net. Netti Pakarana.	
Niss. Nissaggiya.	
Pāc. Pācitiya.	
Paj. Pajjamadhu.	
Pap. Papañca Sūdanī.	
Par. Dip. Paramattha Dipa-	

If it is a proof of our unexpected success that a new dictionary has become now an almost imperative necessity, that should only incite us to renewed efforts in the future. I was told the whole project was an attempt to accomplish the impossible. But we have now five years of useful work behind us, and if all goes well, another five years ought to bring us within measureable distance of the end.

T. W. RHYS DAVIDS.



Bçes pai phrin yig.  
("Friendly Epistle.")

TRANSLATED BY

HEINRICH WENZEL, PH.D.  
(PRIVAT-DOCENT AT LEIPZIG UNIVERSITY.)

---

PREFACE.

THE following is a translation of the Tibetan version of *Nāgārjuna's* letter to King *Udayana*,<sup>1</sup> first mentioned by Max Müller in the Journal for 1883, p. 72 ff., where a translation of the first eight verses from the Chinese is given. As might have been concluded at once from the note, quoted there, of *I-tsin*, one of the translators of our letter into Chinese (see about him M.M.'s "Renaissance of Sanscrit Literature"), viz., that it was learnt by heart as an introduction to religious instruction, we find that its 123 verses contain, in fact, a short exposition of the principal doctrines. Most of the dogmatical terms used or mentioned here are to be found likewise in the *Dharmasamgraha* (published in Anecdota Ononiensia, Aryan Series V., Oxford, 1885), which also is brought into connection with *Nāgārjuna*. Chiefly we may mention : Verse 4—the *Anusmṛtayas*=*Dharmas*. 54; v. 5—the ten *Virtues*, Dh. 67; v. 8—the six *Pāramitās*, Dh. 17; v. 29—the eight *Lokadharma's*, Dh. 61; v. 40—the *Brahmavihāra's*, Dh. 16; v. 41—the four *Dhyāna's*, Dh. 72; v. 45—the five *Indriya's* or *Bala's*, Dh. 47, 48; v. 49, 50—the five *Skandha's*, Dh. 22; v. 52, 53,

<sup>1</sup> To be found in the great collection of the Tanjur, vol. 94 of the Sūtra-division, ff. 279–286.

in the Tibetan of the subscription (which evidently cannot be ascribed to the author), *Bde-spyod*. In Tāraṇātha's history, where his name on the whole occurs eight times, he is generally (six times) called *Bde-byed* (viz., 57, 12. 58, 8. 59, 18. 60, 7. 67, 1), once (2, 10) *Bde-spyod*, and once (56, 17) transliterated *Utrayana*. Another king Udayana likewise is called *Bde-byed* (v. 14 of the letter, cf. Schiefner, *Mahākātjājana*, etc., p. 35 ff.). *Bde-spyod* would be in Sanscrit = *Sukhacārin* (cf. *Dharmacārin* Lalitav., 249, 9 = *Chos-spyod*, Rgya 179, 22 and Schiefner's note, translation of Tār. p. 2); *Bde-byed* = *Sukhakara*, both of which might be taken as an explanation of the meaning of Udayana. At any rate we cannot, as Schiefner does (Tār. transl. p. 72, note 2), simply declare *Bde-byed* to be an error. It seems to me rather that the older translation of the name of Udayana, king of *Kauçāmbi*, who was born at the same time with Buddha, and later on converted by him (the one mentioned in v. 14), was *Hchar-byed* ("He who makes rise"), since he was so-called "because he shone like the image of the rising sun" (Lebensb. 235 and Rockhill, Life, p. 16, f. Note; also, Kon-tsegs v. 25 in Feer, Ann. Mus. Guim. ii. 217, and Mdo. xvi. 15, ibid., p. 262). But king Udayana (= *Sadvāhana*) of *Vārāṇasī*, friend of Nāgārjuna, was, it seems, properly called in Tibetan, *Bde-spyod* (which, indeed, also might express the meaning of *Sadvāhana*), and the two names, or the two explanations of the one name, were afterwards mixed up, as well as the persons themselves (v., for instance, Kern, Germ. transl., ii. p. 200 note). The king of *Kauçāmbi* is mentioned sometimes in "Der Weise und der Thor" (60, 13. 64, 6. 69, 2. 229, 6), as *Utrayana* (*Utrayana*). Ssanang Ssetzen, in his history of the Eastern Mongolians (14, 10. ed. Schmidt), correctly has *Udayana* (cf. Schmidt's Note, p. 313). But the confusion is not at an end here. Chandra Dās, in the Journal As. Soc. Beng. LI, p. 119—I do not know on what authority—retranslates the Tibetan name *De-chye* (i.e., *Bde-byed*, according to his modern pronunciation) of Nāgārjuna's friend by *Cankara*. And, in fact, we find this translation of

Çamkara again in Tār. 3, 9 (as the name of a Brahmin), whereas shortly before (3, 6) it is, as another man's name, translated by *Dge-byed*. Likewise we have the compositions with Çamkara = Bde-Byed : Çamkarapati = *Bde-byed-bdag-po* (51, 19. 16) Çamkara-nanda = *Bde-byed-dga-va* (144, 8). Finally we find one *Udāyana* = *Hchar-po*, a Purohita of king Çuddhodana (Latitav. ch. ix. beg.), who is mentioned also in the Lebенsb. 285, though with short *a* (what was here in the Tibetan text ?). Compare also Eitel, Handbook s.v. Sadvaha, Udāyana and Vatsa.

The letter appears in Tibetan in verses of  $4 \times 9$  syllables, so that we may conclude the Sanscrit original to have been in Indravajra (as, e.g., Lalit. 30 = Rgya 38, 20 ff.). Only the last two verses (the Epilogue) count  $4 \times 11$  syllables. The Tibetan verses generally consist of four lines of an odd number of syllables from 7 onward. Four  $\times$  7 corresponds to the Sanscrit Cloka, and is, of course, the most used (I found it, however, reproducing the Sanscrit Āryā in Lalit. 221 = Rgya 164). Sometimes two longer lines correspond to one Sanscrit verse, as for the Āryā in Lalit. 245, 17 ff., we find (Rgya 177, 13 ff.)  $2 \times 17$  syll., changing afterwards to  $4 \times 9$ . Even single lines of 41 syll. are found (Rgya 186, 9 ff.) to correspond to one Sanscrit verse (Lalit. 260, 10 ff.), the Tibetans here, apparently, mistaking the whole of four verses for one verse of four lines. There is not, or has not been found out, any prosody, properly so called, in Tibetan (cf. Foucaux, grammar, 213 ff.); at most we might observe a tendency to put heavier syllables in the first part of a foot, thus giving the verse a trochaical movement.

Finally, I may remark that the two translators of this letter also took part in the translation and revision of the first four voll. of the *Hdul-va* (*Vinaya*), s. Feer, l. c. p. 182, and the Ratnānanta Sūtra, ib. p. 293, in the ninth century, A.D.

Especial thanks are due to Dr. Rost, through whose kindness I was enabled to make use of the London copy of the Tanjur.

## Nāgārjuna's "Friendly Epistle."

---

In Sanscrit : *Suhridlekha* (*sic*) ; in Tibetan : *Bçes-pai-phrin-yig* ("Friendly epistle").  
Praise to Manjuçri kumārabhūta !

---

1. O thou of virtuous character, worthy of happiness, hear these noble verses which I have composed shortly, that (I thereby) might gather the merits, proceeding from the proclamation of the Sugata's words.

*Comm.* "Shortly," he says, in order that you may not be afraid of his making many words.

2. As an image of the Sugata, even if only made of wood, is honoured by the wise, as is right, do thou also not despise my speech, even if humble, considering that it is the exposition of the Good Law (*saddharma*).

3. Though thou didst hear in thy mind (before this) a little of the instruction in the great Muni's law, is (appears) not also a whitewashed wall whiter still in the light of the moon ?

4. Remember the six Memorable Things that have been ordained by the Jina, viz., the Buddha, the Law, the Community, Charity, Morality and the Gods, according to the measure of their virtues.

(The six *Anusmṛtaya*'s s. *Dharmas*. 54.)

*Comm.* "According to the measure of their virtues," Buddha, for instance, you must remember as Bhagavat, Tathāgata, Arhat, the truly accomplished Buddha, the Possessor of wisdom and the *principles*, Sugata, the Knower of the worlds, the *steersman* for the conversion of man, the Highest one, the Teacher of gods and men (cf. *Divyāvadāna*, ch xv. beg., etc.) "The victorious conqueror" (*Bcom-ldan-*

*hdas = Bhagavat) he is called, because he has conquered lust (*rāga*) and the other (evil passions); because he has penetrated to the heart of wisdom (*bodhisāra*); because he conquered Māra who put hindrances in his way; because he obtained every fortune (*bhaga*), as riches and so forth. *Tathāgata* (*De-bzhin-gçegs-pa*) he is called, because he understands the things as they are (*gam* in the sense of: to perceive, understand, as in *gati*, etc.; likewise Maheçvara comm. on *Amarakosha*: *tathā satyam gatam jñātām yasya*); and because his words will remain so, as he did pronounce them, without being changed (cf. *āgama* the sacred tradition). “The Conqueror of foes” (*dgra-bcom-pa = Arhat*) he is called because he conquers (*hanti*) the (common) foe (*ari*), viz., the misery of sin; because he has conquered (i.e. destroyed) the spokes of the transmigration-wheel; also because he deserves (*arhati*) to be honoured by property (i.e. sacrifices) and respect. . . . “Knower of the worlds:” “World” it is called, because it is (from time to time) destroyed (*Hjig-rtén*, “Receptacle of the perishable” or “R. of destruction” = *loka* from *luñc*; like the grammatical term *luk?*). This world is of two kinds: the world of the living, and the world of the lifeless (*Dharmas*. 89). The world of the living he knows according to the conditions of the twelvefold chain of causation (v. 109 ff.); of the world of the lifeless: Earth, mountains, etc., he knows origin, conditions, place, etc. . . . “Teacher of gods and men” (is said), because these two are the highest (degrees of animate beings) or because they are vessels of the Noble Path (v. 113). . . . *Buddha* (*Saṅsṛgyas*, “Wide awake”) he is called, because he has a wide (comprehensive) mind, and therefore is like an opened (*rgyas*) lotus, and because he, waked from the sleep of ignorance, is like a man waked from sleep. . . . Similarly the remaining five articles are expounded by the comm., who then goes on: Because these six Memorable Things clear up the mind, and become the ground of great merit,*

<sup>1</sup> Both these explanations of Arahat, the latter fanciful besides the right one, we also find in Eitel, Handbook, p. 12 f.

he has expounded them first, that by the belief in them the mind might become virtuous."

5. Steadily observing the tenfold way of virtuous action in body, speech, and thoughts (and also) turning away from spirituous liquors, you will feel a sincere joy in this (your) virtuous life.

*Comm.* gives the ten virtuous actions in this manner: You must give up killing, stealing, impurity, lying, slander, harsh language, frivolous talk, covetousness, malice, and must adhere to the right doctrine (cf. Dharmas. 56; also "Der Weise und der Thor," p. 13, 9 ff., transl. p. 15 f.). Of these, three concern the body; four, speech; and three, the thoughts. Cf. M. Müller's Note to his translation of the Dhammapada (Sacred Books X.) v. 96; also in Böhtlingh's Ind. Spr., the verse beginning *kāyena kurute* and 1559 f.; *Udānav.* vii. 1 ff.) "Though the drinking of intoxicating liquors (*chāi*) is a grave fault, it is not (to be reckoned) as a sin, and therefore is treated separately. There are three kinds of *chāi*: from sugar-cane, from rice-meal, and from honey" (cf. v. 33).

6. Knowing that riches are unstable and void (prop. "heartless"—*asāra*), give (of them) according to the moral precepts, to Bhikshu's, Brahmins, the poor and (your) friends, for there is no better friend than giving (liberality).

*Comm.* "heartless," because it is insatiable.

7. Exhibit morality (*cīla*) faultless and sublime, unmixed and spotless, for morality is the supporting ground of all eminence, as the earth is of the moving and immovable.

8. Exercise the imponderable Transcendental virtues of charity, morality, patience, energy, meditation, and likewise wisdom, in order that, having reached the farther shore of the sea of existence, you may become a Jina-prince. (The six Pāramitās s. Dharmas. 17.)

9. Those families where father and mother are honoured are blessed by (lit. endowed with) Brahma and the teachers; they (*i.e.* the children in their turn) will be honoured and finally reach heaven.

Prof. Windisch draws my attention to a similar passage, Itivuttakam Sutt. 106.

10. Renouncing murder (*hthse*, s. preface), theft, lewdness, lying, wine, eating at improper times, pleasure in high seats, singing, dancing, and (certain) kinds of wreaths.

11. If any one, man or woman, possesses these eight parts of an Arhat's morality, and wishes it in confession, he (or she) is born again among the Kāmāvacara-deva's.

On the eight Čila's s. Childers s.v. and Uposatha. The Kāmāvacaras s. Dharmas. 127.

*Comm.* Incense and wreaths are prohibited, if they only serve for pleasure (*cha-rai-don-du*), but not if they are used in the interests of the law (religious service), or for medicinal purposes.

12. View as enemies: avarice (*mātsaryam*), deceit (*çā-thyam*), duplicity (*māyā*), lust (?), indolence (*kausīdyam*), pride (*māna*), greed (*rāga*), hatred (*dvesha*), and pride (*mada*) concerning family, figure (i.e. beauty), glory, youth, or power.

These different faults and sins s. Dharmas. 67, 69, 189, also 30, and Dhammasaṅgani 1113–34, 1229.

13. The Muni has taught that carefulness is the abode of immortality (*amṛta*—i.e., according to Comm., *Nirvāṇa*); carelessness (*pramāda*) the abode of death; therefore be always reverentially careful, in order to increase (thy understanding of) the law of virtue.

14. Who, having formerly been careless, afterwards becomes careful, is beautiful like the moon freed from clouds, as (were) *Nanda*, *Āṅgulimāla*, *Kshemadarçin*, *Udayana*.

On *Nanda* (*Dga-ro*), s. Kern, "Buddhismus," I. 133; 153 ff.; *Āṅgulimāla* (*Sor-phrei can*), ibid. 219; also "Der Weise und der Thor," ch. 36; *Ajātaçatru* (i.e., *Kshemadarçin* = *Mthon-l丹*, supply *dge-ra*, s. Schiefner, Tār. transl. p. 2, note 1 and Wassiljew's transl. preface, p. iv.), s. ibid. p. 226 ff. *Udayana* (*Bde-byed*; Comm.: *Bde-l丹*) was according to Comm., a nobleman (*kulaputra*), who, after

having committed adultery and murdered his mother, was converted by the Tathāgata and released from hell. On his name, s. preface and cf. also Lebensb. p. 269. (Cf. Dhmpd. 172 = Udānav. xvi. 5.)

15. Since nothing is so difficult of attainment as patience, open no door for anger, the Buddha has pronounced that he who renounces anger shall attain the degree of an *Anāgāmin*.

*Comm.* says that it is more difficult to find a patient man, than (a hermit) who feeds on wind, water, roots, and (raw) fruits, and dresses himself in hairs, leaves, bark, and rags, but that by bodily penance alone (*lus-gduis-pa tsamgyis*) not even a happy rebirth (i.e., as man or god, s. Dharmas. 57) is to be obtained, much less (final) salvation. Anger (*krodha*) is the becoming wild and displeased if anything disagreeable is done to us by men or other beings (*amanushya*) ; patience (*kshānti*) is freedom from anger, and if anger should rise (in us), quieting it at once. (Cf. Böhtlingk, Sprüche, 5045.)

16. "This one scolded me," "this one blamed me," (or) "beat me," if so (saying) you bear hatred (to any one), quarrel arises, but when (you) renounce hatred (you) will sleep quietly. (Cf. Udānav. xiv. 9 f. = Dhammap. 3 f.)

17. Know that the thoughts are painted, as it were, on earth, water, and stone; among these may (for thee) the sinful ones always be like the first (i.e., perishable), the virtuous ones like the last (i.e., constant).

Second part of verse not quite sure.

18. The Jina has declared that men have three kinds of speech : the agreeable, the true, and the untrue one, which are (respectively) like ambrosia, like a flower, like an unclean (thing); of these avoid the last. (Cf. Böhtlingk, Spr. 9732. Udānav. viii. 14; Subhāntasutta 4.)

19. There are four kinds of persons (*pudgala*) : those that go from light to light, those that go from darkness to darkness, those that go from light to darkness, and those that go from darkness to light; of these do thou the first !

By light is meant a happy rebirth (as god or man of high position); by darkness—an unhappy one (as an inhabitant of hell, animal, Preta, or man of low position): thus comm. (Cf. Mahāvastu, 27, 28, and v. 15 of this letter.)

20. Understand that men are like Āmra-fruits, some that are unripe look as if they were ripe, some ripe ones look unripe, some unripe ones look (also) unripe, and some ripe ones look (also) ripe.

21. Do not look after another's wife; but if you see her, regard her, according to (her) age, like (your) mother, daughter, or sister; if you love (her?) then think purely even on the unclean (things).

*Comm.* points to v. 25. (Cf. Divyāvadāna, 115, 5 f.)

22. Guard the fickle mind like (your) fame, like a son, like a treasure, like (your) life; and be afflicted or sensual pleasure like (or: as) on a poisonous (*gdug-pa*, sc. snake), poison (*dug*), a knife, and fire.

*Comm.* The objects of the senses are hurtful (malicious) like a *snake*, because they do us and others harm; they kill like *poison*, because they destroy the virtuous works; they hurt like a *sword*, because they lead to the bad rebirths (cf. v. 19); they burn like *fire*, because they produce remorse.

23. Because the desires beget destruction, the prince of the Jina's has likened them to the *Kimpa*-fruit; renounce them, for by their iron fetters the world is bound in the jail of the orb (of transmigration).

*Comm.* The *Kimpa*-fruit has a good (sweet?) shell, but the kernel is bad. (*Kimpāka*, probably, was in the Sanscrit text; cf. Böhtl., Spr. 5255, and Pet. Wört. s.v.)

24. Of him who has conquered the unstable, ever moving objects of the six senses, and him who has overcome the mass of his enemies in battle, the wise praise the first as the greater hero.

*Comm.* says that even animals may conquer their enemies, but not their senses. (Cf. Dhmp. 103 = Udānav. xxiii. 3.) The six objects s. Dharmas. 33.

25. The body of a young woman (viewed) from the one (right) point of view, is of evil flavour, (having) nine deep openings, like a vessel of everything unclean, difficult to fill, only covered with skin ;<sup>1</sup> even (her) ornaments view from (this) one side.

26. As a leprous (man), infested by worms, even if he, to mitigate (his pain), keeps near the fire, will not find any rest, so know it to be also with those who are affected by desires. (Cf. v. 22. Böhltl., Spr. 3272.)

27. In order to attain the highest aim (*paramārtha*), take these things to heart and meditate thereon ; there is no other law (*dharma*) having virtues like this.

28. Although a man possess rank (" family "), beauty (" figure "), and erudition (*thos-pa*, i.e., *çrutam*), but be devoid of wisdom (*prajñā*) and good behaviour (*vinaya*), he will not be honoured ; but who possess these two virtues, even if he be devoid of other virtues, will be esteemed.

29. Thou, who knowest the world, be equanimous against the eight worldly conditions : gain and loss, happiness and suffering, fame and dishonour, blame and praise, for they are not (fit) objects for your thoughts. (S. Dharmas. 61.)

30. Do not commit sin for (in the interest of) a Brahmin, a Bhikshu, a god, (thy) parents, (thy) wife, or subjects, for no one will take part in the requital (*vipāka*) for your sins (in) hell. (Cf. Dhmpd. 105 = Udnānav. xxviii. 11.)

31. Though some who have committed sinful actions are not cut as with a knife (i.e. instantly punished), in the hour of their death, the fruits of what sinful actions there are (i.e. they have committed) will appear.

*Comm.* Therefore some people die with a clear countenance (*bzhin-mdans*), but others with a bad (disfigured) one. (Cf. Udnānav. ix. 17.)

32. Faith (*çraddhā*), morality (*gīla*), liberality (*dāna*), religious knowledge (*thos=çruti*), shame (*hrī*), carefulness (*apatrapā*), and wisdom (*prajñā*), the Muni has pronounced to be the seven possessions ; other possessions regard as common and useless.

<sup>1</sup> Böhtingk points out to me the likeness in Spr. 807.

*Comm.* Morality is eightfold : the duties (*śdom-pa*) of a *Bhikshu* and a *Bhikshunī*, a *Dge-slob*, a *Cramaṇa* (*dge-sbyon*) and a *Cramaṇā*, a *Cramaṇera* and a woman of that degree, and an *Upāsaka* (*bsñen-gnas*). "Shame" is the aversion to faults regarding one's-self, "carefulness" the same regarding others. (Cf. v. 12. *Udānav.* x. 1 ff.)

33. Betting, looking out for crowds (as for some festival, etc.), indolence (*kausidyam*), the company of bad men, (drinking) wine, and strolling about at night, these sins, equally known as the prevarications (*niān-soñ=durgati?*), avoid. .

*Comm.* . . . "Wine" (*chan*) either is fabricated (*bcoṣ-pa*) or only gathered (*sbyar-ra*) i.e. pressed out of flowers (cf. *madhu* in the Pet. Wör., chiefly R. 5,60,9, quoted there, to which Böhtlingk calls my attention), etc. (Cf. v. 5.)

34. The teacher of gods and men has pronounced that of all possessions contentedness is the best by far ; therefore be always content, for if (you) are content, you will be rich, even if not possessing any (external : Comm.) goods.

*Comm.* remarks, that contentedness is the fruit (i.e. end and aim) of all possession ; if a poor man, therefore, be content, he has already obtained the purpose of wealth. A man is (to be called) "content," if he does not pine for the past, does not long for the future, and is not too much addicted to the present (fortunes). (Cf. Böhtl., Spr., anto nāsti and ko vā daridro.)

35. O noble one ! men who have few wishes have no pains (cares) like the rich ; from each head of the many-headed Nāga princes arise separate cares.

36. A woman that associating with (your) natural enemy, is like (i.e. to be likened to) an avenging goddess ; one that, despising the lord of the house, is like *Tārā* ; and one that, stealing though a little, is like a thief, these thou do not take as wives.

37. But one that is gentle as a sister, winning as a friend, careful of your well-being as a mother, obedient as a servant, her (you must) honour as the guardian god(dess) of the family.

*Comm.* "As the god of the family," because she shields the family from damage. (Cf. Manu ix. 26; Aṅguttara Nik., Sattakanipāta, quoted by Oldenberg, p. 191 note.)

38. As you know that food is (to be regarded) as medicine, do not use it, from lust or hatred, to become stout (and strong), proud or handsome, but only to keep your body (together).

39. Having repeated the essence of the rule during the whole day and the first and last watch of the night, sleep in the interval between them, (but) with consciousness, that even the time of sleep may not be without fruit. (Cf. Dhmpd. 157 = Udānav. v. 16.)

40. Always perfectly meditate on (turn your thoughts to) kindness, pity, joy, and indifference; then, if you do not obtain a higher (degree), you (certainly) will obtain the happiness of Brahman's world.

The four *Brahmavihāra's* 5. Dharmas. 16; cf. Dhammasaṅgani, 262; *Brahman's world*, Dharm. 128.

*Comm*: *Maitri* (*byams-pa*) means the giving of happiness to the animate beings; *Karuṇā* (*sñin-rje*), the shielding them from pain; *muditā* (*dga-va*), not robbing them of happiness; *upekshā* (*btañ-sñoms*), equanimity and impartiality.

41. By the four *Dhyāna's* of (i.e. that consist in) completely abandoning desire (*kāma*), reflection (*vicāra*), joy (*prīti*), and happiness and pain (*sukha*, *duḥkha*) you will obtain as fruit the lot of a Brahman, an *Abhāsvara*, a *Çubhakṛtsna*, or (one of the) great kings.

S. the four *Dhyāna's* Dharm. 72, chiefly Childers 169, Dhammasaṅgani, 83–88; the mentioned classes of gods, 128.

42. Fivefold are the actions, virtuous and sinful, that arise from perseverance, longing, absence of an adversary, and from the ground of the highest excellence, of these (or: therefore?) strife for virtue.

43. As by an ounce of salt a little water is spoiled, but the river *Gangā* is not (spoiled), though it rolls corpses, thus know that it is the same with a little sin on an extensive root of virtue.

*Comm.* Therefore be not too much afraid if, upon great virtuous actions, you have committed a little sin. (Cf. Dhmp. 173. Udān. xvi. 96.)

44. Understand that the five depravities of (groundless) joy and sorrow, malevolence, sloth (*styānam*) and sleep (at the wrong time), desire and doubt (*rūcikītśā*) are the thieves that steal the treasure of virtue. (Five other "depravities," s. Dharm. xci.)

45. Faith, energy, recollection, meditation, and wisdom are the five best things (*dharma*) ; strife after these, for they are truly the highest "forces" and "qualities." (S. Dharm. 47, 48 ; Dhammasaṅgani, 74 ff. 95 ff.)

46. Thinking again and again : as I cannot avoid the pain of illness, age, and death, so I also will not go beyond (i.e., lose the fruits of) the works done by myself, be not proud of this help.

47. But if you indeed long for heaven and liberation, then entertain the true faith (*samyagdrṣhti*) ; all men who have a wrong faith (*mithyādrṣhti*), even if their conduct is good, will (only) find a bad requital (*vipāka*).

48. Know that a man who takes no joy in perfection (*samyaktva*) is unstable (*anitya*), soulless (*anātman*), and unclean; and that, through want of attention (*smṛtyupasthāna*), (he falls into) the misery of the four wrong views.

*Comm.* : *Mi-rtag-pa* (*anitya*), who only lasts for a moment; *bdag-med-pa* (*anātman*), who is bare of the interior *puruṣa* (*nañ-gi byed-pai skyes-bu*). . . . The "four wrong views," if one thinks (1) that pain (*duhkha*) is joy (*sukha*) ; (2) that the unstable is stable ; (3) that the unreal is real ; (4) that the unclean is clean. (Cf. Dharm. 55 and 97, and chiefly Kern, I. 474.)

49. If you say : I am not the form, you thereby will understand : I am not endowed with form, I do not dwell in form, the form does not dwell in me ; and, in like manner, you will understand the voidness of the other four aggregates. (The Aggregates, s. Dharmas. 22 ; Dhammasaṅgani, 1083, cf. 59 ff.)

50. The aggregates do not arise from desire (? *hdod-rgyal*),

not from time, not from nature (*prakṛti*), not from themselves (*sṛabhāvāt*), nor from the Lord (*iṣvara*), nor yet are they without cause ; know that they arise from ignorance (*aridyā*) and desire (*trṣṇā*).

*Comm.* Explains *hdod-rgyal* by *gnam-babs* (?). “ Time ” the followers of (the doctrine of) Time (*dus su smra-varnams*, cf. *kālakāraṇika* in Aufr. Cat. Oxon. 216 b. 7 f.) declare to be the cause of all growth and decay with the following words : “ Time ripens what has come to existence, Time destroys the creatures, Time wakes the sleeping (*sic !*), to escape Time is difficult ” (it is the verse, Böhlt., Spr. 1688). “ Nature,” the *Sāṅkhya’s* (*grāṇs-can-rnams*) declare to be the original cause of all things, consisting of *Sattva* (*sñin-stobs*), *Rajas* (*rdul*), and *Tamas* (*mun.* cf. Sarvadarçana-samgraha, transl. p. 227, Manu. xii. 24 ff.). The “ Lord ” is the fine and inconceivably soft, all-knowing, and all-doing object of meditation (*dhyāna*), for the wise meditators practised in Yoga, whose (the Lord’s) body consists of sun, moon, water, fire, wind, the regions (of the sky), and ether, on whom those who long for the joy of (inner) quietude constantly meditate.<sup>1</sup> Then follows a lengthy explanation why the Aggregates do not arise from these different causes. But, “ like seed, covered with dung and watered, buds up, so, covered with ignorance and watered by desire, existence (*bhava*) arises.” (Cf. v. 110 f.)

51. Know that attachment to religious ceremonies (*çīlavrataparāmarça*), wrong views (*mithyadrṣṭi*), and doubt, (*vicikitsā*) are the three fetters (*saṃyojana*, s. Childers s.v. Oldenberg, Buddha, 435, 451 f., Eng. transl. p. 430, 448) obstructing the entrance to the city of salvation. (Cf. Dharm. 68 ; Dhammasaṅgani, 1002.)

This verse seems spurious, as the commentary is wanting.

52. As (your) salvation only regards (and depends on) (your)self, there is no use in taking any one else as companion, but, observing the holy doctrine (*çrutam*), morality

<sup>1</sup> Cf. Vedāntasāra 43 (Böhlt., “ Chrestomathie,” p. 259; Jacob, “ Manual of Hindu Pantheism,” p. 48).

(*çīla*), and contemplation (*dhyāna*), apply yourself to the fourfold truth. (Cf. v. 30.)

53. Steadily instruct yourself (more and more) in the highest morality, the highest wisdom, and the highest thought, for the hundred and fifty-one rules (of the *Pratimoksha*, Comm.) are combined perfectly in these three. (The three *Cikshā*'s s. Dharm. 140. cf. Udānav. vi. 11.)

54. O Lord, the Sugata has taught that the remembrance concerning (the care to be taken of) the body is the only way that must be trod; therefore keep to it with firm endeavour, for when remembrance (carefulness) is wanting, all things (*dharma*) must decay.

*Comm.* quotes the following words of Buddha: Bhikshus, for the living beings there is, in order to do right, to overcome pain and inconvenience, to understand the true law, and to obtain Nirvāna (only) one way that must be trod, viz., Remembrance concerning the body. (Apparently the *kāyānudarçasmṛtyupasthānam*, Dharm. 44, is meant, which therō has not been accurately translated.) All these things (*dharma*, i.e., fruits, as enumerated) decay (come to naught), etc. Cf. Oldenberg, p. 311 (transl. 305) ff.

55. Life, though being more unstable than a bubble driven by the wind, has as many troubles as one exhales and inhales, or awakes from sleep, and this is astonishing much.

56. Know that the body, which at the end (of life) either is consumed, or dries up, or putrefies, or (finally) becomes unclean and substanceless, and (thus) is completely destroyed and dissolved, is by its nature unstable.

*Comm.* The body is "consumed" if it is burned; it "dries up" if buried in the ground, by the action of wind and sun (!); it "putrefies" if, thrown into water, it is carried on by this; it becomes "unclean" if animals devour it. (A sentence of the Bhagavat himself is quoted, where he details these different modes of disposing of the dead.)

57. Since even the earth, the Meru, and the ocean, having burned for seven days, will become bodies of flame

and be consumed, without leaving an atom, how should it be otherwise with man, (who is so) very weak ?

58. Because thus (as demonstrated) all this is unstable (*anitya*), without substance (*anātma*), without help (*açarana* or *nihç.*), without protector (*anātha*), and without abode (*asthāna*), thou, O Lord of men, must become discontented with this worthless (*asāra*) Kadali-tree of the orb (of transmigration). (About *Kadali* s. Pet. Wört.)

59. As it is more difficult to rise from (the existence as) animal to the dignity of man, than it is for the tortoise to find the hole of the yoke that is in one (and the same) sea, exercise the good law (*saddharma*) with your power as man, and make appear its fruits.

*Comm.* In a certain sea of the world a blind tortoise dwells which rises to the surface (every) hundred years. In the same sea there is a yoke (*gñā-çin*) with a hole (*bu-ga*) in it, that by the easterly wind is driven west. This is the time when the tortoise's neck may enter the hole of the yoke.

60. He who, born as a man, commits sin, is more foolish than he who fills vomit in golden vessels, adorned with jewels.

*Comm.* Because the human dignity is more difficult of attainment than a golden vessel.

61. The life in a land of (common) agreement, the support of a holy man, my good counsel, and good works formerly done (*i.e.* their fruits), those four great wheels are in thy possession.

*Comm.* "Land of agreement," where every one's mind is like the other's and agrees (with it). "A holy man" is a Virtuous friend (*kalyāñamitra*) (Cf. Childers s.v.; Dhammasaṅgani, 1328.) "Wheels," that move the carriage of the sublime path. Since then you are possessed of the four, endeavour to generate in you the subl. path.

62. Because the Muni has explained that he who leans on a Virtuous friend, will be able to lead to the end a pious life, therefore lean on a holy man, for, leaning on the Jina, you certainly will find complete rest.

*Comm.* quotes a speech of the Buddha to Ānanda, wherein he says that the support of a Virtuous friend is the half of a holy life—*brahman* (*thsaïs-pa*) is explained here by *Nirvāṇa*, and *brahmacarya* (*thsaïs-par spyod-pa*) as the way thereto.

63. (Adopting) wrong views, being born among the brutes, among the Pretas, or in hell, (at the time when) the law of the Jina is not (observed), in a foreign country among barbarians, being dumb and stupid (dumb and deaf ?),

64. Or being born anywhere among the Longlived gods, these are the eight unfavourable moments ; if you, freed from these, get a (favourable) moment, then exert yourself to avert (any future unfavourable) birth.

The *Akṣaṇa's* s. Dharm. 134, where Trigl. 66 (34) is forgotten. The “birth as Preta” is the same as *Yamalokopapatti* ; for “if the law of the Jina is not,” the Dharm. has *cittatpādavirdgitatā* ; “dumb and stupid” (*glen-zhiin lkugs-pa*, explained by Comm. as : one who makes signs with the hand)=*Indriyavikalatā*. The “Longlived gods are the *Asaṃjña's* and the *Arūpa's*” (Dharm. 128 f.). “These eight are called *Akṣaṇa*, because therein you will not find rest (Kṣhaṇa) for the performance of virtue.”

65. O Noble one, grieved at this orb (of transmigration) which is the ground (origin) of the stings of passion, of death, illness, age, and many other pains, only hear a part of those evils.

*Comm.* The evils of the orb are sevenfold : Uncertainty (v. 66), Insatiability (67), Waste of bodies (68), Continuous Conception (68), Continual Change between high and low position (69 ff.), Want of a companion (75), and the six states of birth (77 ff.).

66. Since there is a (constant) change between (the conditions of) father and son, mother and wife, friend and foe, (it is clear that) within the orb there is no certainty whatever.

67. If every one has drunk more milk than (water is contained in) the four seas, even then the common people

(*prthagjana*) who are caught in the orb, will demand to drink more.

68. The heap of any one's bones (from his successive births) exceeds in quantity mount Meru; and if a man were to count his (successive) mothers by grains (of soil) not larger than juniper-berries, the earth would not suffice (to form them).

About the mountain of bones s. "Der Weise und der Thor," 95, 17. 100, 2 ff.=transl. p. 118. 123.

69. Even he who has been honoured in the world of Indra falls, through the force of his works (*karma*), again to the earth; even after having risen to world-sovereignty (*cakravartitvam*), he, in the course of transmigration, will become a slave.

To the first part of this verse cf. "Der Weise, &c.," ch. 45, chiefly 300, 3=transl. p. 375, and *Divyāvadāna* ch. 17.

70. After having enjoyed for a long time the happiness of touching the breasts and waists of the heaven-maids (i.e., Apsaras, cf. *svargastrī*), one must endure in hell the intolerable pains of grinding, cutting, and lacerating.

*Comm.* The pain of grinding is to be endured in the hell *Samghāta*, cutting in *Kālasūtra*, and lacerating in *Tāpana* and *Pratāpana*. (S. v. 77, 78.)

71. After having dwelt for a long time on the summit of Meru, enjoying the pleasure of a ground that sinks and rises to the touch of the foot (i.e., is elastic), afterwards the intolerable pain of walking on (in) hot ashes and mud is entailed on you.

*Comm.* "A long time," thousand years of the gods. The "hot ashes" reach to the knees, and when you set down your foot skin, flesh, and blood are destroyed, and, on raising it, grow again. The "mud" is a morass of excrements, where beasts called: "Worm with the pointed bill" live, whose body is all white, the head black. These (beasts) pierce the skin of those animate beings (who are driven there by their fortune).

72. After walking and playing, in company of the

heaven-maids, in a pleasant and delightful grove, again you must undergo, in a wood where the leaves are like swords, the cutting of feet, hands, ears, and nose. (Cf. Manu, xii. 75.)

73. After having entered (*i.e.*, bathed in) *Mandakini* (*hdal-gyis hbab-pa*, "softly flowing," s. *Amarakoça*, Tib. transl.) which is gay with beautiful Apsarasas and (round which grow) golden lotuses you must again enter the intolerably salt water of the hell-river *Vaitarāṇī* (*rab-med*, "fordless," *Amarak.*).

74. After having obtained the very great happiness of desire (*i.e.*, of the senses) in the world of gods (viz., the *Kāmāvacara's*), and the unsensuous happiness of Brahma-hood, you must, becoming fuel in the fire of (the hell) *Avīci*, suffer uninterrupted pains.

75. After having become like sun and moon, and having illuminated with the light of your body the ends of the world, again you will come into the utter darkness, where you will not even see your arm, if you stretch it out.

*Comm.* The "utter darkness" is in the intermediate space of the worlds (*Lokantarika*). (Cf. the *Comm.* on v. 50 about *Içvara*.)

76. Since then you must die in this manner (in uncertainty as to your fate), take the lamp of the three merits to give you light, for alone you must enter this endless darkness, which is untouched by sun and moon.

*Comm.* The three kinds of merits (meritorious actions) are: those of body, speech, and thought (v. 5), or else: those arising from liberality, morality, and meditation (*i.e.*, the three *Ciksha's*, v. 53).

77. Those living beings that have committed sinful actions, will have to endure continuous pain in the hells *Samjīva*, *Kālasūtra*, *Mahātāpana*, *Samghāta Raurava*, *Avīci*, and so forth.

*Comm.* By "and so forth," he understands the remaining (of the eight hot hells), the cold hells, and the *Ni-tse* (s. Jäschke, who has *ñi-thse*). . . . In (the hell) *Samjīva* the living beings, being seized by different cutting instruments that have sprung from their (evil) works, all their principal

and minor (*pratyanga*) members are cut off, and, becoming insensible, they roll on the ground. Then there issues a voice from the sky : Become ye sound again (*khyed-rnams yan sos-par gyur-cig*), therefore this hell is called *Yan-sos*. In *Kālasūtra* the living beings are put, by the tormentors (*skyes-bu gnod-pa bye-pad*), that are there, between mountains of different form, and, a black string (*thig-nag*) having been drawn, they are cut and split like wood, therefore this hell is called *Thig-nag*. In *Samghāta* the l.b.,<sup>1</sup> having been assembled (*bsdus*) together, are pushed by the tormentors that are there, between mountains of different shape, and when these mountains are pressed together then the blood of those pressed flows like a river. Likewise they are put in a large iron press (*btsir-spyad*), where from above a large stone descends, pressing the iron ground (*sa-gzhi*), tormenting, oppressing, destroying (*hjoms-par byed*), everywhere, therefore this hell is called *Bsdus-hjoms* (or <sup>o</sup> *gzhom*). In *Raurava*, the l.b., seeking a dwelling (i.e., some kind of refuge), are put into an iron house. From those that have entered there a fire springs up, and, becoming one (immense) flame, burns them (so vehemently) that they cry (*hbod*) in roaring lamentation ; therefore this hell is called *Nu-hbod* (" Wailing Cry "). In *Mahāurava*, which surpasses the last in cruelty, the l.b., seeking for a dwelling, are put into a house (not larger than a) box (and treated as before) ; therefore this hell is called *Nu-hbod chen-po* (" The Great Wailing Cry "). In *Tapana*, the l.b. are put—into (iron) pans, heated to a high degree, and roasted. Pierced by the fire as by spears, they give forth ashes, and from all their pores and apertures fire issues. Again they are laid down on the heated ground, and struck with very hot iron hammers. Therefore this hell is called "*Thsa-va*" (" The hot one "). In *Pratāpana* there is this difference, that they are stung by those (flames like) spear-points, of which two make ashes come forth from the back and front, one from the head. Also their bodies are bound with red-hot iron

<sup>1</sup> Living beings.

bands. Again they are thrown, head foremost, into boiling salt-water contained in heated iron cauldrons, and wherever they go (*i.e.*, swim), their skin, flesh, and blood are destroyed, and nothing is left but a bony skeleton. When they emerge, their skin, flesh, and blood grow again. Therefore this hell is called *Rab-tu-thsa-va* ("The very hot one"). In *Avīci*, the fire burns from the four sides, from above and below, and meeting (in the middle) attacks skin, flesh, fibres, and the inmost marrow of the bones of the l.b., and dwells there, as if the essence (*sāra*) of fire had become attached to the body. Only by the doleful wailing cries you can tell which is the living being, which the fire, for (altogether) it looks like one mass of fire. And because there is for the l.b. no interval (*bar-mthsams*; to *vici* also is given the meaning of *avakāṣa*, thus Childers : leisure) of fire and pain, therefore this hell is called *Mthsams-med* ("Continuous"); the same explanation in Chinese v. Eitel. —The usual Tibetan translation of *Avīci*; as also in our verse, is *Mnar-med* ("Painless"), and this would seem to be an euphemism opposed to the explanation found in Maheçvara's comm. on *Amarak.* (*na vidyate vicih sukham yatra*). (Cf. Dharm. 121.)

78. Some are pressed like sesamum (seeds), others are ground to dust (so minute) like fine flour, some are split by saws, and others are cut by ugly knives with sharp edges.

*Comm.* In *Samghāta* they are pressed in the hot iron press (s. above), and also pounded, by the keepers of this hell, in iron sieves as mortars, with their sharp bills (snouts) as pestles. In *Kālasūtra* they are split by the Lords of the Dead (*Yama*'s), who, unconcerned about any man, *i.e.*, his woes, briskly begin their work (*mi-ci-la ma rag-par chas-pa brod-brod-ltar hdug-pa*), as wet wood is split by carpenters, with heated strong-toothed saws, and axes heated in the fire.

79. In like manner others are made to drink the hot fluid of melted bronze, and some are fixed on iron stakes, red-hot and pointed.

*Comm.* On the bank of the river *Vaitarāṇī* (s.v. 73) they

have opened their mouth with hot pincers, and made to drink metal that, by a violent fire, has lost its consistency, and may be drawn out (*sra-va-las thal-te nal-nal-po ñid-du gyur-pa*). The stakes are to be found in *Tāpana*.

80. Some, lacerated by furious dogs with iron fangs, raise their hands to the sky (wailing, Comm.); others are seized by hawks with sharp iron bills, and ugly claws.

*Comm.* The dogs are in the wood with sword-leaves (v. 72), the hawks in the *Calmali*-wood (cf. Pet. Wört. s.v.).

81. Some bitten by different kinds of worms and beetles, and ten thousand flesh-flies and black flies, whose touch produces great ugly wounds, roll (unconscious on the ground), and utter loud lamentation.

*Comm.* The "worms" grow out of the body, the "beetles" come from without; they are different in colour and form; by the "black flies" is meant the black fly-abscess (? *sbrañ-ma lhin-nag*).

82. Some are burned without interruption in heaps of glowing embers, and even their mouths are filled (therewith); some are cooked in great cauldrons made of (!) iron, like the gourd (?) *cuiñ-pen*) of the fruit *Spiu-thsugs* (?).

*Comm.* says that the former takes place in *Tāpana*, the latter in *Mahātāpana*. (Cf. Manu, xii. 76.)

83. The sinner who, hearing of the endless pain of hell that is not interrupted for so long as one can retain his breath, becomes not afraid (and repents, Comm.), he has the character of a diamond (*i.e.*, is truly impassible, since the pains of hell will begin immediately after his death, Comm.).

84. But those who, seeing a picture of hell, hearing (of hell), remembering (it), reading (about it), or making images (of it), generate fear (of it), they certainly will experience immense rewards (*vipūka*).

(S. *Divyāv*, p. 300 ff. on a picture of the hells (and the rest of the world) and its purpose. Such a picture is to be found, for instance, in Georgi, Alphab. Tibet.)

*Comm.* "Remember," viz., the pains they endured in their former births in hell.

85. As among all blisses the bliss of the cessation of desire (*i.e.*, complete liberation, Comm.) is the highest, thus among all pains the pain of the hell *Arīci* is the most unsupportable.

86. The pain of him who, in this (world), is, during an (entire) day vehemently stung with three hundred spears, cannot be compared even to the smallest pain of hell.

87. This intolerable pain of hell does not end, even if you have endured it for a hundred *koti*'s of years; as long as the (fruits of) your sins are not exhausted, so long you will not get rid of your life (in hell).

88. Therefore exert yourself with energy that there may not by any means be as much as an atom of the seed of this sin-fruit, (produced) by evil action, speech, or thought.

89. Also in the condition of *brute* (you will suffer) killing, binding, striking, and various other pains; and (the brutes), having abandoned pacifying virtue (?), will eat up one another without pity.

Comm. explains *zhi-var*) *hgyur(-va)*, what I translate "pacifying," by: *nes-par hbyed-pai cha-dai mthun-pa*, the same words that explain "contemplation" v. 52, and "highest wisdom" v. 53 (one of the three Çikshas), and says that *Nirvāna* is attained thereby, and that by want of this virtue the brutes are so stupid (as to devour each other).

90 Some (brutes) are killed on account of (their) pearls, wool, bones, blood, flesh or hide; others forced into the service (of man) by kicks or blows of hand, whip or iron hook.

Comm. For his "bones" (tusks) the elephant, for instance, is killed; for its "flesh," game, etc.; for its hide, the leopard, etc. With "kicks" the horse is driven; with the "hand" the buffalo; with a "whip" the ass; with an "iron hook," the elephant.

91. Among the *Pretu*'s also you must endure the uninterrupted (because never quenched, Comm.) pain born from the stings of desire, and the quite intolerable (pain) arising from hunger and thirst, heat and frost, weariness and fear.

*Comm.* Their "weariness" comes from their continually running after food (and never reaching it); "fear," from seeing the beings (tormenters armed) with swords, pestles, and leashes.

92. Some, having a mouth small as the eye of a needle, and a belly large as a mountain, are tortured by hunger, as they are not able to eat however little of the nasty excrements put before them. (Cf. Pañcagati, transl. Feer, Mus. Guim, v. 521.)

93. Some, having nothing left but skin and bones, are dried up like the naked top of a *Tāla*-tree; other, during the night, have a flaming mouth, and devour as food hot sand that falls into it.

*Comm.* remarks that the "dry" Preta's are called *Asura's*. "Scorching sand" in Manu, xii. 76.

94. But some common people, not finding matter (pus), excrements, blood, or other impurities strike each other in the face, when goitres will arise on their necks, on whose ripe matter they feed.

*Comm.* "Common people" (Mob), because they have no merits (*i.e.*, even less than their companions).

95. For the Preta's, in summer the moon herself is hot, in winter the sun himself is cold; the trees (in their region) are fruitless, and the rivers dry up, as soon as they look upon them.

*Comm.* By their want of merit the boughs of the trees are burned as by fire, and lose fruits and leaves. The pleasant and cool rivers dry up (as if) burned by the poison of their eyes (*mig gdug-pai dug-gis bsregs-pa*). Some of them are filled (instead of food) with fire and live coal, some are thrust into rivers of matter, filled with different kinds of worms; some are filled with excrements and urine. (Cf. Feer, "Études Bouddhiques," 299.)

96. Without interruption this pain continues for those who have not abandoned sinful actions and have not reined in their body, some (of them) will not die (in this place of torment) in five thousand, some in ten thousand years.

97. The reason why beings must endure these different

torments as Pretas in one run (*i.e.*, without interruption), the Buddha has declared to be their avarice and mean niggardliness. (s. Feer, ll. p. 303 f.)

98. In *Heaven* also, though the pleasure to be enjoyed is great, the pain of dying is greater: thus thinking, noble (souls) do not wish for the perishable (joys of) heaven. (Cf. v. 69 ff.)

99. The colour of the body becoming ugly, want of pleasure in (their) couches, decaying of flower-wreaths, appearance of dirt on (their) cloths, dust, that had not been before, arising from (their) body,

100. These are the five prognostics announcing death in heaven, that appear to the gods who dwell in the land of gods, similar to the signs that announce death to the men on earth. (Cf. *Divyāv.* ch. xiv. beg. Prof. Windisch points out to me the similar passage in *Ittivuttakam*, Sutt. 83.)

101. Those (now) who die off from the worlds of gods, if they have not any rest of (fruit of) virtue left, thence must irrevocably take their dwelling, according to their merit, among the Brutes, the Pretas, or in Hell.

As god you cannot gain any merit (v. 64). But the *Sarvāstirādin's* taught the reverse, s. Rockhill, "Life of the Buddha," p. 191, better than Was. 247; cf. Feer, ll. p. 276 ff.

102. Among the *Asura's* also, who, from their (spiteful) nature, hate (envy?) the splendour of the gods, there is much mental pain; and, though they have an intellect, from the inherent darkness of their state (*gati*) they are not able to see the truth.

*Comm.* They have an intellect (sufficient) to know the difference between virtue and vice, but, unable to stick to virtue in this state, they fall back to vice. "Darkness:" because, in the state of Asura, you are obliged to think continuously on vice, but in the state as god, thoughts and (power of) execution incline to virtue, there is a great difference between the states of god and Asura or any other (lower). On the pains in the state of *man* he does

not enlarge here, because he alluded to this before in the words : O Noble one, etc. (v. 65), and because this (state) has been, before this, blamed (*i.e.*, described as undesirable) by different men (*snar yai mi rnam-pa du-mas smad-pai phyir*).

103. Since the orb is thus (constituted), that the birth as god, man, infernal being, brute, or Preta is (likewise) bad, understand (then) than birth (itself) is a receptacle of much harm.

104. If a fire were to seize your head or your dress, you would extinguish and subdue it (by all means), even thus endeavour to annihilate desire, for there is no other higher necessity (duty) than this.

105. By morality, knowledge, and contemplation, attain the spotless dignity of the quieting and the subduing Nirvāna, not subject to age, death, or decay, devoid of earth, water, fire, wind, sun, and moon.

*Comm.* Nirvāna is twofold : with, and without, a rest of the Skandha's ; the first "quiets" all pain, the second "subdues" the senses. (Cf. Childers 267 b. Oldenberg, Buddha, p. 432 (transl. p. 427) ff.) ; the three Çikshās, s.v. 53, also Udarav. vi. 11.)

106. Recollection, investigation, energy, joy, calm, contemplation, equanimity, these seven members of knowledge are the rallying-points of the virtues whereby one reaches Nirvāna. (The seven *bodhyāṅga*'s v. Dharm. 49 ; cf. Dhammasaṅgāṇī 1355.)

107. Where there is no wisdom (*prajñā*), there is also no contemplation (*dhyāna*) ; where there is no contemplation, there is also no wisdom ; but know that for him who possesses these two, the sea of existence is like a grove (? *gnag-rjes*, perhaps *nags*).

*Comm.* Remarks on *gnag-rjes* : "because it (the sea of ex.) is easily traversed by him," so we might correct, perhaps, *gnag-rdsis*, and translate : "the sea of ex. is for him as for a *lord of cattle* (shepherd ; who has the means to ride)," sc. is a meadow. (Cf. Udarav. xxxii. 28.)

108. On the fourteen Undeclared worlds, which the

Friend of the sun has explained, you must not (even) think, for by this (*i.e.*, in so doing) you cannot keep your mind quiet.

*Comm.* Enumerates the fourteen *Arydkṛtarastūni* (in the text was *loka*, s. Dharm. 187), and continues: These categories (*vastu*) are called undeclared, because they must not be declared, if anybody asks; they are questions to be put aside (*sthāpanīya*).

109. The Muni has declared that from Ignorance always springs the Conformations (in the text: *las*, "work"), thence Consciousness, thence Name and Form, thence the Six Organs of sense, thence Contact,

110. From Contact springs Sensation, from the ground of Sensation Thirst will arise, from Thirst the Clinging (to existence) will be born, thence Being, and from Being comes Birth,

111. And if Birth is (put) there arise Misery, Illness, Age, the pangs of desire, Death, Fear, and many other evils; but if Birth is stopped, all these are stopped (at the same time).

*Comm.* First gives the list of the *Nidāna's*, as it is to be found in Dharm. 42, and also in Pāli s. Dhammasaṅgāṇī 1336 (including the appendix *çoka'*). Then follows a lengthy exposition of the single items, and the series as a whole (two leaves), wherefrom only the most important part is given here. "Ignorance" is the not-knowing the truth, and not acknowledging the highest aim (*paramārtha*). In an ignorant fool arise, in consequence of (his) not knowing virtue, vice; and in consequence of his not knowing the constant (*ānejjā, aneñja* s. Childers), the *Conformations*. These are divided into (conform.) of body, speech, mind; here (in our verse) they are meant by Action (*las=karman*), because this also is divided in the same three parts (cf. Child. 454 b. Oldenberg 247 (transl. 241) ff.). By forming (lit. conforming) thoughts on the roots of these actions, *Consciousness* arises. This is sixfold (*i.e.*, the conception of the six senses, v. 24; s. Was. p. 237 N). . . . *Name and Form* is the condition of the (embryo)

conceived in the womb as *Kalalam*, etc. (s. Was. p. 236), which not yet has any sensation, etc., and (on the other side) the (child) come out, that has assumed a body (*rgyur byas-pa*). The embryo in its four states is "Name," because it leads to existence (*bhava*), and falls into the senses (? *yul-la hgro-va*): the emerged and embodied (human being) is "Form," because the (feeling) produced by cold, etc., arises (in it; ? *grān-va la sog-s-pa hgyur-va bskyled-pai phyir*). (Cf. Child. 258 a; Oldenberg, p. 292 (transl. 227) ff.). . . . "Thirst" is the wish not to lose agreeable sensations, to get rid of unagreeable ones, and not to keep nor to lose those which are neither agreeable nor disagreeable (s. Dharm. 27); again it ("thirst") is, in the Sūtra, declared to be three-fold, according to its direction to the reign of pleasure, of form, or of the formless (s. Child. s.v. *tanhā*). The "Clinging" is the violent desire (*hdun-pai hdod-chags*) of lust (*kāma*), etc. (s. Child. s.v. *upādānam* and cf. v. 51; Oldenberg, p. 239 N. 1). . . . When the seed of Conformations is well watered with (the water of) Thirst and Clinging, the fruit of Being is produced (cf. v. 50). It is threefold like Thirst: (the Being) of pleasure, etc. (s. Child. s.v. *bhava*). But here chiefly the past existence is understood. When any one is born at the end of (this) existence, he is subject, one after the other, to (the states) "Name and Form" to "Sensation." . . . The whole series is divided into three parts: "Ignorance" and "Conformations" are (i.e., refer to) the past birth; "Consciousness" to "Being," the present; "Birth" and "Age and Death," the future (one). . . .

112. This concatenation of causes is made clear (to us) by the Jina's word, and deep (in meaning); who perfectly understands this, he perfectly understands the teaching of the Buddha.

113. Right views, living, energy, recollection, meditation, speech, action, thoughts these eight parts of the way practise in order to reach quiet. (S. Dharmas. 50. Dhammasaṅgani 297 ff. and 89 ff.).

114. Birth is Suffering, Thirst is the great cause from which all this springs, the prevention of this (thirst) is liberation, the path to attain this is that (above described) Noble eightfold path. (S. Dharm. 21).

115. Therefore always exert yourself in order to understand the four truths, for even laymen (*grhastha*) who live in kingly estate will, by understanding (these truths), ford over the sea of sin (*kleça*).

116. Those that fulfil the law do not drop from the sky, nor do they rise, like a ripe crop, from the bosom of the earth, but, when you have abandoned (the state of) layman, dependent on former sin,

117. Then it is not necessary to tell you in many (words) that you need not fear, as there is a useful counsel of this meaning: Subdue your mind, for Bhagavat has declared that the mind is the root of (all our) conditions (*dharma*).

*Comm.* says the meaning is that, if your mind is all pure, you will be quite happy, but if troubled, quite unhappy (Cf. Dhampd. 1; Udānav; xxxi. 23 f.—M.M.'s translation is, as appears, justified by our comm.).

118. To satisfy all these counsels (I have) given to thee in these words (*i.e.*, in this letter) would be difficult even for a Bhikshu (who has given up domestic life; how much more for a layman, *grhastha*, *Comm.*); therefore keep to the virtue thou art able to fulfil, and make (the best) use of your lifetime.

119. When, always rejoicing at every virtue of every one, thou performest thyself the three kinds of good actions (*viz.*, in thought, word, deed), then perfectly consecrated to attain Buddhahood, *thou wilt*, through this accumulation of merit,

120. Having become, during innumerable births, *Yoga-*lord of all the worlds of gods and men, (as) the noble *Avalokiteçvara*, taking care of miserable mankind,

121. Freeing (them) after (their) birth, from illness, age, lust, and envy, *become*, in the Buddha-field, like the Bhagavat *Amitābha*, lord of the world, with immeasurable lifetime.

*Amitābha* is also sometimes called *Amitāyu*.

122. Having spread in the land of gods, in the sky (*Antariksha*, Comm.), and on earth the great spotless fame arising from Wisdom, Morality, and Liberality, and having perfectly quieted, (as) man on earth, and (as) God in heaven, the pleasure in the enjoyment of beautiful maidens,

123. And having obtained the power of a *Jina*, that quiets fear, birth and death of all the living beings afflicted with pain, thou wilt obtain the dignity (of *Nirvāṇa* without a rest, Comm.), that surpasses the world, blotting out even the name (thereof), without fear and hunger, and not subject to death.

The friendly epistle, sent by the Master (*ācārya*), the Noble *Nāgārjuna* (*Klu-sgrub*) to his friend King Udayana (*Bde-spyod*) is finished.

Translated, corrected, and put in order by the Indian Pandit (*mkhan-po*) *Sarvajñadeva*, and the great translator Bande *Dpal-rtsegs*.

## Anāgata-vanīsa.

EDITED BY  
PROFESSOR J. MINAYEFF,  
OF ST. PETERSBURG.

This edition is made from the following MSS. :—

1. **A.** Copy made at Mandalay in 1886 of a MS. belonging to Mine Kine Myo jah Ali twin woon. It is in the Burmese character, leaves ka-ke, 10 lines on a page. At the end of the MS. is the following colophon :

mantalācalam nissāya yo māpeti mahāpuram  
indālayam hasantam 'va jambudīpassa sikharam  
dhammañ carā tato rāññā dhimatādiccavamsajā  
rājarājābhimahitā jinacakkābhijotanā  
sūrināyena laddhabbam dhammadayosū 'ti lañjanam  
kavisihena saddoghamahāvipinacarinā  
pamutthenānulekhānam vilekhādelamissako  
yo 'nāgatabuddhavamso so mayā tena sādhunā  
yathā mūlam tathā katvā mahussāhena sodhito  
tenānelakāyavaco so 'ham homi bhave bhave ti.

Besides this MS. the editor has availed himself of—

II. **B.** A MS. on paper, 24 pages, marked by the letters (k—b). It is a copy from the MS. in the Library of Mg. Hpo Hmyin at Rangoon. This recension is a mixed one, in prose and in verse. It begins—

namo tassa bhagavato etc.  
evam me sutam ekam samayañ bhagavā kapilavatthu-  
smim viharati nigrodhārāme rohaniyā nāma nadiyā tire.  
atha kho āyasmā sāriputto anāgatajanam (sic) ārabba  
bhagavantam pucchi.

thumānantariko (*sic*) vīro buddho kindisako (*sic*) bhave  
vitthāren' eva tam̄ sotum̄ icchāmācikkha cakkhumā  
therassa vacanam̄ sutvā bhagavā etad abravi  
vakkhāmi te sāriputta sunohi vacanam̄ mama  
imasmin̄ bhaddakekappe tayo āsisum̄ nāyakā  
kakusandho koṇāgamano kassapo cāpi nāyako  
aham etarahi sambuddho metteyyo cāpi hessati  
idh' eva bhaddake kappe asamjāte vassakoṭiye  
metteyyo nāma nāmena sambuddho dvipaduttamo

Then follows a history of the previous existence of Metteyyo, with the three Buddhas, *Sumitto*, *Metteyyo*, and *Muhutto*, during twenty-seven Buddhas, and finally at the time of the Buddha gotama, when he was born as son of Ajātaṭattu, prince of Ajita (pp. ka—ca). On page *ca* begins the future history of Metteyya with a quotation of the re-cension compiled in verse. Then follows the description of the gradual declension of the holy religion :

katham̄ bhavissati. mama 'ccayena pathamam̄ pañca  
antaradhānāni bhavissanti. katamāni pañca antara-  
dhānāni.

adhigama-antaradhānam̄. patipatti-antaradhānam̄. pari-  
yatti-antaradhānam̄. liṅga-antaradhānam̄. dhātu-antara-  
dhānan' ti imāni pañca antaradhānāni bhavissanti.

tattha adhigamo 'ti bhagavato parinibbānato vassasa-  
hassam eva bhikkhū patisambhidam̄ nibbattetum̄ sakphis-  
santi. gacchante gacchante kāle anāgāmino ca sakadāgā-  
mino ca sotāpannā cā 'ti ime mama sāvakā santi. tesu  
adhigama-antarahito nāma na bhavissati. pacchimakassa  
sotāpannassa jīvitakkhayena adhigamo antarahito bhavis-  
sati.

idam̄ sariputta adhigama-antaradhānam̄ nāma.

patipatti-antaradhānam̄ nāma jhānavipassanāmagga-  
phalāni nibbattetum̄ asakkonto catupārisuddhisilamattam̄  
pi rakkhissanti gacchante gacchante kāle pārājikamattam eva  
rakkhissanti. cattāri pārājikāni rakkhantānam bhikkhūnam  
sate pi sahasse pi dharanāne patipatti-antaradhānam̄ nāma  
na bhavissati. pacchimakassa bhikkhuno silabhedena jivitak-

khayena vā paṭipatti antarahitā bhavissati. idam sāriputta paṭipatti-antaradhānam nāma.

pariyatti-antaradhānam nāma tepitake buddhavacane satt̄hakathā pāli yāva tit̄hati tāva pariyatti antarahitam nāma na bhavissati. gacchante gacchante kāle akuliro (*sic*) rājāno adhammikā bhavissanti. amaccādayo adhammikā bhavissanti. tato raṭṭhajanapadavāsino ca adhammikā bhavissanti. etesam adhammikatāya devo sammā na vassati. tato sassāni na sammā sampajjissanti. tesu asampajjantesu paccayadāyakā bhikkhusamghassa paccaye dātum na sakkhissanti. bhikkhū paccaye alabhanṭā antevāsikānam samgaham na karissanti. gacchante gacchante kāle pariyatti parihāyissati. tasmin parihīne paṭhamam eva mahāpakaraṇam parihāyissati. tasmin parihīne yamakam kathā-vatthupuggalapaññatti dhātukathā vibhaṅgo dhammasaṅgaṇī pi. abhidhammapitake parihīne suttantapiṭakam parihāyissati. suttante parihīne paṭhamam aṅguttaranikāyo parihāyissati. aṅguttaranikāye parihīne samyuttanikāyo majjhimanikāyo dīghanikāyo khuddanikāyo parihāyissati. vinayapiṭakena saddhim jātakam eva dhārayissanti. vinayapiṭakam pana lajuno 'va dhārayissanti. gacchante gacchante kāle jātakam pi dhārayitum asakkonto paṭhamam vessantarajātakam parihāyissati. vessantarajātakene parihīne-pa-apanṇakajātakam parihāyissati. jātake parihīne vinayapiṭakam eva dhārayissati. gacchante gacchante kāle vinayapiṭakam parihāyissati. yāva manussesu catuppādikam gātham pavatissati tāva pariyattiantaradhānam na bhavissati. yadā pasanno rājā hatthikhandhe suvaṇṇacaiikotake sahassathavikam ṭhapāpetvā buddhehi kathitam gātham yo jānāti so imam sahassakahāpaṇam hatthināgena saddhim gaṇhatū 'ti nagare yāva dutiyam pi tatiyam pi bherim carāpetva catuppādikagāthājānanakam alabhitvā sahassathavikam puna rājakulam pavesessati. tadā pariyatti-antaradhānam nāma bhavissati.

idam sāriputta pariyatti-antaradhānam nāma.

gacchante gacchante kāle pacchimakā bhikkhū cīvaraga-ḥānam pattaponam niganṭhasāmaṇiyo viya lābupattam

gahetvā bhikkhāya pattam katvā aggabāhāya vā hatthena vā sikkāya vā olambitvā vicarissanti. gacchante gacchante kāle ko iminā kāsāvena attho 'ti khuddakakāsāvakhaṇḍam chinditvā givāya vā kanṇe vā kesesu vā alliyāpentō puttādāram bharanto kasivānijādayo katvā jīvitam kappent vicarissati. tadā dakkhiṇasamgham uddissa etesam pi dānam dassati. tadā dānassa phalam asamkhyeyam labhissatiti vadāmi. gacchante gacchante kāle kim iminā amhākan 'ti kīsāvakhaṇḍam chaḍḍetvā araññe migapakhino vihedessanti (*sic*).

etasmim kāle liṅgam antarahitam nāma bhavissati. idam sāriputta liṅga-antaradhbānam nāma.

tato sammāsambuddhassa sāsane pañca vassasahasse sakkārasammānam alabhamāna dhātuyo sakkārasammānam labhamānatṭhānam gacchissant. gacchante gacchante kāle sabbatṭhānesu sakkārasammānam na bhavissati. sāsa-nassa okkantakāle nāgabhavanato pi devalokato pi brahma-lokato pi sabbaṭṭhānato āgantvā sabbadhātuyo mahā-bodhimanḍale yeva samnipatitvā buddharūpam katvā yamakapāṭihāriyasadisam pāṭihāriyam katvā dhammam desissanti. tam ṭhānam manussabhūto gato nāma natthi. dasasahassacakkavatādevatāyo sabbe samnipatitvā sabbe devā dhammam sutvā anekasahassāni dhammam labhis-santi. ambho devatāyo ajja sattame divase amhākam dasabalo parinibbāyissatiti ugghāsissanti. mayam ito patṭhāya andhakārā bhavissantiti(?) rodissanti. atha dhātuyo-tejodhbātu(m) samutṭhāya tam sariram asesato jhāyissanti.

idam sāriputta dhātū-antaradhbānam nāma.

Immediately after this there follows an account of the destruction of the *Kappa*. The verse recension does not run on continuously in this compilation. The verses are interrupted by prose insertion, e.g., on page *na* there is inserted the ancient history of Mahāpañāda; on page *tha* there is a description of the capital of King Sañkha. Further on page *da* there is described the attainment of *pāramita*, the conception and birth of Metteyya, his palaces, his life there, his departure from home, and his death. On page *na* is

depicted the sacred tree and the body of the future teacher  
This recension ends thus :

f. ba tam pana metteyyam bhagavantam ke na passissanti.  
ke passissantiti.

kappattho devadatto 'ti vuttattā samghabhedako. sesā pañcānantariyakammam katvā avicimhi nibbattā. niyata-micchādītthikā. ariyupavādakā na passissanti. nigañthakā ca sañghassa kappiyavatthubhedakā na passissanti. avasesā sattā dinnadānarakkhitasilā upavasuposathā pūritabrahmacariyā cetiyabodhipatiññāpakkā. ārāmaropakā vanaropakā. setukārakā susajjitataggā patitthitasilā ca khanita-udapānā passissanti. bhagavato bhāvam patthetvā antamaso mutṭhimālañ ca ekapadīpañ ca ālopamattañ ca dinnā. aññatarapuññakammānumoditā passissanti. paggahitabuddhasūsanā. dhammakathikānam dhammamanḍlapam dhammāsanam sajjitvā bijanim upatthāpetvā dussavitanamālādhūpadipā pūjetvā sakkaccañ sakkaccañ dhammasavanapavattāpakkā passissanti. vessantarajātakasavanā passissanti. tath' eva amisādihi sañghassa katapūjā passissanti mātāpitu-upatthākānam kule jetthāpacāyikakamma-katā passissanti. salākapakkhika - uposathabhaddadinnā dasapuññakiriyavatthukārakā passissanti. metteyyassa bhagavato dhammam sutvā ariyabhūmim pāpuṇissanti.

ambākam bhagavato santike byākaranabuddham dassento satthā āha :

metteyyo uttamo rāmo pasenadī kosalo 'bhībhū  
dīghasonī ca sañkacco subho toteyyabrahmañ  
nālāgiripalaleyyo bodhisattā ime dasa  
anukkamena sambodhim pāpuṇissanti 'nāgate 'ti  
metteyyasuttam anāgatavamsam niññhitam.

III. C.—The MS. was copied (at Shwe-Downg) at Prome in Burmese characters, leaves *khau-no*, nine lines on a page. The title is given at the end—

niññhitā samantabhadrikā nāma sāratthasūti anāgatam (!)  
buddhasa (!) vaññanā 'ti. appatto yāva nibbānam samsāra-  
vatta-anñave | supaññādigu(ño)peto bhaveyyam uttame kule.||

The name of the author of this commentary is not stated, but page 1 we read :

namo tassa bhagavato, etc.

jinavamsavidum buddham asamañ ñeyyāpāragum  
vanditvā amalam dhammadam samghañ ca gunālamkātam

• • • •

bahuśuto kavi ñānī yo mahābodhināmako  
thero sileṇa sampanno tenāham abhiyācito  
anāgatam caram (ca yam?) vamsam desesi munipum-  
gavo

The author, without stating his name, indicates the person who had asked him to write the work. But the text commented on by him, according to his words, is the work of Buddha himself. On p. *kham* following words occur :

ayam pana anāgatavamso kena desito kattha desito kadā  
desito kassa pucchā kam ārabbha desito 'ti.

tatr' idam visajjanam. kena desito 'ti sabbaññubuddhena.  
kattha desito 'ti kapilavatthunagare. kadā desito 'ti buddha-  
vamsassāvasane. kassa pucchā 'ti dhammasenāpatinā.  
kam ārabbha desito 'ti. mahāpajāpatiyā gotamiyā bhagavato  
upanītadussayuggesu ekadussapatiiggāhakam ajitattheram  
ārabbha desito.

This work of an unknown author is a commentary of the recension **B**. In *gandhavamso*<sup>1</sup> the author of *Anātagata-vamso* is called Kassapo ; he was a native of India. A commentary of his work was made by Upatisso, a native of Ceylon. A few extracts of this MS. are subjoined in the notes of the published text. On leaf *nai* is the following addition, but very much damaged :

kalavāsivihāramhi nādrarukkhupasobhite kelā (sa?) kuṭa-  
kappehi pāsādehi alamkate silāguṇasampannayatisamgha-

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<sup>1</sup> See my book "Buddhism," vol. i. pp. 248, 253, 254, 259, and below, pp. 61, 66, 64, 72.

nisevite nānāsakunasaghuṭṭhe bodhicetiyavibhūsite dvāra-kotṭhakapākāramālakehi tahi (!) nānāsopānapantīhi samkiṇṇe rāmaṇeyako (!) kārite vātusenena (?) raññā laññārasāminā (?) tattha dakkhiṇabhāgamhi pāde cullake mayā nivāsantena tam katvā yam pattam kusalam bahu tena pappotu lokaggadesentam amatam padam sanarāma (?) loko yam khemam niccam dhūvam sukham nānupaddava-samkiṇṇe loke yam anupaddavam gata yathā tathā niṭṭham samkappāyantu pāñinam.

pālentu bhūmipā satte dhammena kasinam tahi  
kālam katvāna vasantu (!) vassam vassavalāhaka  
tiṭṭhantena sammāsaṁbuddhena desitam āmantadā  
yāvatāsamkhātā loke tiṭṭhatu tāva ayan 'ti.—niṭṭhitā  
samantabhadrikā nāma sāratthasūti anāgatam (!) buddha-sa(!)vaṇṇanā 'ti.

appatto yāva nibbānam samsāravatta-anñave  
supaññādigū(?)peto bhaveyyam uttame kule

IV. D.—Copy of a MS. in the same Library [Shwe-Downg] at Prome. This is quite a different work from those already described.

The title is as follows :—iti dasānam buddhānam dasa uddesā dhammasenāpatinā yācitenā satthārā desitā sabba-pakārena samattā 'ti. It is a history of the ten Future Buddhas. It is a MS. on palm-leaves (ka-kho), written in Burmese characters, 9 lines on a page, and begins thus :

namo tassa bhagavato etc.  
ekam samayam bhagavā sāvatthiyam upanissāya pup-phārāme visākhāya karite migāramātupāsāde viharanto ajitatheram ārabba pucchantassa sāriputtatherassa anāgate dasabodhisattuppatti ārabba kathesi.

To each of the Future Buddhas there is devoted a special chapter—

1. f. *ku* verso. metteyyasammāsambuddhassa uddeso pathamo.

2. f. *kū* verso. rāma° ud° dutiyo nitthito.
3. f. *kai* recto. dhammarajā° ud° tatiyo.
4. f. *ko* verso. dhammasāmi° ud° catuttho.
5. f. *kam* recto. nāradabuddhuddeso pañcamo.
6. f. *kāh* verso. ramsimunibuddhuddeso chaṭṭho nitthito.
7. f. *kha* recto. devātidevassa sammāsambuddhass' ud° sattamo.
8. f. *khā* recto. narasimhassa sammāsambuddhass' ud° atthamo.
9. f. *khu* recto. tissasso bhagavat' ud° navamo.
10. f. *khe* recto. sumaṅgalabuddhass' uddeso dasamo nitthito.

For the purposes of publication, this work is only of second-rate value.

An incomplete copy of the same work is in the *Bibliothèque Nationale* at Paris. The MS. is written in Kambojian characters (*ka-kho*), 3 lines on a page. The title is given on page *kho* verso : dasabodhisattuddeso nitthito. Anāgata-vāmso nitthito. It begins thus : f. *ka*, Satthā sāvatthiyam upanissāya pupphārāme visākhāya kārapitāya vasanto ajitatheram ārabbha anāgate dasabodhisattam uppannam desesi.

## Anāgata-vamsa.

namo tassa bhagavato arahato sammāsambuddhassa.

sāriputto mahāpañño upatisso vināyako dhammasenāpati dhiro upetvā <sup>1</sup> lokanāyakam	1
anāgatam jin' <sup>2</sup> ārabba āpucchi kaiikkham attano tūyh' ānantariko dhiro <sup>3</sup> buddho kidisako bhave	2
witthāren' eva 'ham <sup>4</sup> sotum icchām' ācikkha cakkhumā therassa vacanam sutvā bhagavā etad abravi	3
anappakam puññarāsim̄ ajitassa mahāyasam na sakka sabbaso vattum <sup>5</sup> witthāren' eva kassaci	4
ekadesena vakkhāmi sāriputta sunohi me imasmin bhaddake kappe asamjāte <sup>6</sup> vassakotiye	5
metteyyo nāma nāmena sambuddho dvipaduttamo *	5
mahāpuñño mahāpañño mahāñānī mahāyaso mahabbalo mahāthāmo uppajjissati cakkhumā	6
mahāgati sati c' eva dhītimā bāhusaccavā sañkhāto sabbadhammānam ñāto diṭṭhō suphassito <sup>7</sup>	7
pariyogālho parāmattho uppajjissati so jino †	7

<sup>1</sup> B. upagantvā.

<sup>2</sup> B. anāgatajāo.

<sup>3</sup> B. thumākantariko viro—C. viro.

<sup>4</sup> B. tam.

<sup>5</sup> B. kātum—C. sotum.    <sup>6</sup> C. ajāte.    <sup>7</sup> C.—A. suphussito.

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\* 5. ASAMJĀTE VASSAKOTIYE 'ti samvaccharakoṭiye anuppanne asampatte anāgate 'ti attho. atha vā anekavassakotiyo atikkamitvā metteyyo bhagavā 'ti attho. inassa budhuppādassa antaradhānenā anāgate vassakotiye uppajjissati vuttam hoti. anekasatasahassakotivassāni atikkamitvā 'va asamjāte anāgate uppajjatiti attho.

† 7. . . . sabbadhammesu hutvā apāṭihatam (?) pavattamanā nānāvaraṇānānasamkhātā ñānagati mahantā etassā 'ti

tadā ketumati nāma rājadhānī bhavissati dvādasayojanāyāmā sattayojanavitthatā <sup>1</sup>	8
ākiṇñā naranārihi pāsādehi <sup>2</sup> vicittitā sevitā suddhasattehi ajeyyā dhammarakkhitā	9
sañkho nāmāsi so rājā anantabalavāhano sattaratanasampanno cakkavattī mahabbalo	10
iddhimā yasavā <sup>3</sup> c' eva sabbakāmasamappito hatapaccatthikam <sup>4</sup> khemam anusāsissati dhammadto	11
pāsādo sukato <sup>5</sup> tattha dibbavimānasādiso puññakammābbinibbato nānāratananacittito	12
vedikāhi <sup>6</sup> parikkhitto suvibhatto manoramo <sup>8</sup> pabhassaraccuggato setṭho duddikkho cakkhumusano <sup>9</sup>	13
rañño mahāpanādassa pavatto <sup>10</sup> ratanamayo tam yūpam <sup>11</sup> ussāpetvāna sañkho rājā vasissati *	14
athāpi <sup>12</sup> tasmin nagare nānāvīthī tahim tahim sumāpitā <sup>13</sup> pokkharaṇī ramaṇiyā supatiṭṭhā	15

<sup>1</sup> C. vitṭha<sup>o</sup>.<sup>2</sup> C. omits.<sup>3</sup> B. rasasā.<sup>4</sup> B. ottikam.<sup>5</sup> B. sugato.    <sup>6</sup> B. vicittā—C. vicitō.    <sup>7</sup> B. vidittāhi.<sup>8</sup> B. ommo.    <sup>9</sup> C.—B. omuyhano—A. ossano.<sup>10</sup> B. C. pavattam ratanāmayam—A. ovutto.<sup>11</sup> B. thūpam—C. rūpam.    <sup>12</sup> B. atho pi—C. atthāpi.<sup>13</sup> B. C.—A. sudhāpitā.

MAHĀGATI. atha vā nibbattisamkhātā mahantā gati etassā  
'ti MAHĀGATI. atha vā sabbasattānam patiṭṭhā pādapādīnam  
pathavī viya mahanto gatibhūto 'ti MAHĀGATI. sadevakassa  
lokassa mahāpavītthābhūto (!) 'ti attho. SATI c' EVA 'ti  
vajirapathaviyam sunikhātā esikā viya apariyantā visayu-  
pagatiṭṭhamānāya sabbañutādiñānasahajātāya vipulāya  
apilāpanasamkhātāya (!) satiyā sampannattā SATI c' EVA.

\* <sup>14</sup>. RAÑÑO MAHĀPANĀDASSA PAVATTO RATANAMAYO 'ti mahā-  
panādarañño ajjhovuṭṭho vuttappakāro yo sabbaratanama-  
yapāsādo.

acchodakā vippasannā sādusitā <sup>1</sup> sugandhikā samatitthikā kākapeyyā atho vālukasam̄thata <sup>2</sup>	16
padumuppalasam̄channā sabbotukam <sup>3</sup> anāvatā satt' eva tālapantiyo sattavaṇṇikapākārā <sup>4*</sup>	17
ratanamayā parikkhittā nagaraśminī samantato kusāvatī rājadhānī tadā ketumatī bhave	18
catukke <sup>5</sup> nagaradvāre kapparukkhā <sup>6</sup> bhavissare nilam̄ pitam̄ lohitakam <sup>7</sup> odātañ ca pabhassarā <sup>8</sup>	19
nibbattā dibbadussāni dibbā c' eva pasādhanā upabhogaparibhogā ca <sup>9</sup> sabbe tatth' ūpalambare <sup>10</sup>	20
tato nagaramajjhāmhi catusālam <sup>11</sup> catumukham̄ puññakammābhinibbatto kapparukkho bhavissati	21
kappāsikāñ ca koseyyam̄ khomakodumbarāni <sup>12</sup> ca puññakammābhinibbattā kapparukkhesu lambare	22
pānissarā mutingā ca murājālambarāni ca puññakammābhinibbattā kapparukkhesu lambare †	23
parihārañ <sup>13</sup> ca kāyuram̄ <sup>14</sup> giveyyam̄ ratanamayam̄ puññakammābhinibbattā kapparukkhesu lambare	24

<sup>1</sup> B. sādudakā.—C. sādhusitā.

<sup>2</sup> B. °sañ̄thitā.—C. attho °sandhatā.

<sup>3</sup> B. sabbotukapanāyattā—C. °navatā.

<sup>4</sup> B. °kaññika°.—C. °paññika°.      <sup>5</sup> B. catutthe.

<sup>6</sup> B. °kkho °ti.      <sup>7</sup> B. C. nilapitalohitakam̄.

<sup>8</sup> B. C. °ram̄.      <sup>9</sup> B. omits.      <sup>10</sup> B. °bhare.

<sup>11</sup> C. catussa.

<sup>12</sup> B. °parāni.—C. °kodumparāni.—A. °ttam°.

<sup>13</sup> B. °kañ.      <sup>14</sup> B. °ri.

\* <sup>17.</sup> SABBOTUKAM ANĀVATĀ 'ti sabbakālam utūhi aviyuttā  
niccakālam utusampannā 'ti attho. atha vā SABBOTUKAM  
ANĀVATĀ 'ti sabbakālam utusampannā ca āvaranavirahitā ca  
icchiticchitehi upagantvā paribhogam̄ kātum anucchavikā  
sabbasādhārañā 'ti attho. atha vā na āvañā 'ti anāvivatā  
aṅgana na honti dvārattālapākāraparipakkhipehi yuttā 'ti  
attho.

† <sup>23.</sup> PĀNISSARĀ 'ti hatthalabalheriyo.

uṇṇatam̄ <sup>1</sup> mukhaphullañ ca aṅgadāmanī mekhalā		
puṇṇakammābhinibbattā kapparukkhesu lambare		25
aññe ca nānāvividhā <sup>2</sup> sabbābharanābhūsanā <sup>3</sup>		
puṇṇakammābhinibbattā kapparukkhesu lambare		26
āropitam̄ sayamjātam̄ puṇṇakammaṇa jantūnam̄		
akanam̄ <sup>4</sup> athusam̄ suddham̄ sugandham̄ taṇḍulaphalam̄		
akatthapākimam̄ sālinī paribhuñjanti manusā <sup>5</sup>		27
dve sakataṣahassāni dve sakataṣatāni <sup>6</sup> ca		
sakate <sup>7</sup> sattati c' eva a m b a n a m soļasam̄ <sup>8</sup> bhave *		28
atho pi dve ca t u m b ā n i <sup>9</sup> taṇḍulāni pavuccare		
ekabije samuppannā puṇṇakammaṇa jantūnam̄		29
ye ketumatiyā viharanti saṅkhassa vijite nārā		
tadā pi te bhavissanti g uṇ i <sup>10</sup> kāyuradharino †		30
sampumṇamanasam̄kappā <sup>11</sup> sumukhā <sup>12</sup> thūlakunḍalā		
haricandalalittāṅgā kāsikuttamadhārino <sup>13</sup>		31
b a h u t a vittā <sup>14</sup> dhanino <sup>15</sup> viṇātālappabodhanā <sup>16</sup>		
accantasukhitā niccam̄ kāyacetasikena ca <sup>17</sup> ‡		32

<sup>1</sup> B. ukkallam.<sup>2</sup> B. A. ovidhā.<sup>3</sup> B. sayāraṇavibhūsitā.<sup>4</sup> C. akalam̄.<sup>5</sup> B. °ssā.—C. akatahi kimāsali paribhuñjissanti manussā.<sup>6</sup> C. sakatasāni.<sup>7</sup> B. C. ḍtam̄ dve.<sup>8</sup> C. adds pi.<sup>9</sup> B. tumpāni.—C. tumappāna.<sup>10</sup> B. kuni.—C. guṇi.<sup>11</sup> B. sampanna°.<sup>12</sup> B. sumudā mala°.<sup>13</sup> B. kāsiyuttā padhārino.—C. ḍtu ṭṭhama°.<sup>14</sup> B. bahavā.—C. bahupavi°.—A. bahū°.<sup>15</sup> B. °yo.—C. °ro.<sup>16</sup> B. viṇātāsabbabodhano.<sup>17</sup> B. C. te.

\* <sup>28</sup>. AKANAM̄ 'ti akuṇḍakam̄ . . . AKATTHAPĀKIMAN̄ 'ti naṅgalādīhi akatthena akasitena paccatīti pāko tena nibbatto pakimo. tam̄ akaṭṭhapākimam̄ akaṭṭhen 'eva utṭhahitvā pacchā na sakasantīti attho. . . .

† <sup>30</sup>. GUNĪTI suvannakavacakañcukajālāni. . . .

‡ <sup>32</sup>. BAHUTAVITTA 'ti vittam̄ c' uccati tuṭṭhi. tam̄ janetīti vittam̄ ratanam̄ bahutam̄ vittam̄ etesan 'ti bahutavitta

dasayojanasahassāni jambūdīpo bhavissati akantako agahano samoharita s a d d a l o	33
tayo rogā bhavissanti icchā-anasanam <sup>1</sup> jarā pañcavassasatitthinam <sup>2</sup> vivāhā ca bhavissanti	34
samaggā sakhiā <sup>3</sup> niccam <sup>4</sup> avivādā bhavissare <sup>4</sup> sampannā phalapupphehi latā gumbavanā <sup>5</sup> dumā	35
caturaṅgulā tinajāti <sup>6</sup> mudukā tulasannibhā nātisitā nāccunhā <sup>7</sup> ca samavassā mandamālutā <sup>8</sup>	36
sabbadā utusampannā anūnā tūlākā nadī tahim <sup>9</sup> tahim <sup>9</sup> bhūmibhāge akharā suddhavālukā	37
k alāy a m u g g a m a t t i y o vikiṇṇā muttasādisā alamkatuyyānam iva ramaṇiyō <sup>9</sup> bhavissati	
gāmanigamā ākiṇṇā accasanne tahim <sup>9</sup> tahim <sup>9</sup> naļaveluvanam <sup>10</sup> iva brahā kukkuṭasampati <sup>11</sup>	38
a v i c i m a ū ū e v a phuṭhā <sup>12</sup> manusseki bhavissare * 39 pagālhā naranārili sampuṇṇā phuṭabhedanā	
iddhā phitā ca khemā ca anitianupaddavā <sup>13</sup>	40
sadā <sup>14</sup> rati sadā <sup>14</sup> khīḍlā ekantasukhasamappitā <sup>15</sup>	
nakkhatte vicarissanti tutthahaṭhā pamoditā	41

<sup>1</sup> B. icchā ca asanam.—C. icchā dānasana.

<sup>2</sup> B. otthihi.—C. °satti tthinam̄ āvāho vā.

<sup>3</sup> B. sukhitā.      <sup>4</sup> B. oti.      <sup>5</sup> B. gumpā vanā.

<sup>6</sup> C. ninajāti.      <sup>7</sup> B. C. nāti-unhā.

<sup>8</sup> C. mannavālukā.      <sup>9</sup> B. °yā.

<sup>10</sup> B. nilānaļavananam̄ viya.—C. yeva.      <sup>11</sup> B. otā.

<sup>12</sup> C. puṭhā.      <sup>13</sup> B. anitima°.

<sup>14</sup> C. saddā.      <sup>15</sup> B. °sukhamappi°.

bahuttavittā bahutaratanavanto 'ti attho . . . VIṄĀTĀLAP-PABODHĀNA 'ti viñāsaddena ca vamsatālahatthatālasaddena ca bodhayantiti viñātālappabodhanā. etena tathā rattidivam̄ nirantaram̄ pavattitadibbagandhappabhavi (vi) ttā dīpitā.

\* 39. AVICI MAÑNE VA PUṬA (*sic!*) MANUSSEHI BHAVISSARE 'ti avici mahāmirayo viya manussehi rantaraputā (!) pūrita bhavissanti.

bahvannapānā <sup>1</sup>	bahubhakkhā bahumamsasurodakā	
ālakamandā <sup>2</sup>	'va <sup>2</sup> devānam visālā rājadhānīva <sup>3</sup>	
kurūnam <sup>4</sup>	ramaṇīyo va jambūdipo bhavissati	42
ajito nāma nāmena metteyyo dvipaduttamo		
anubyañjanasampanno dvattimsavaralakkhañ		43
suvaññavañño <sup>5</sup>	vigatarajo supabhāsō jutimdharo	
yasaggappatto sirimā abhirūpo sudassano		44
mahānubhāvo asamo jāyissati brahmaṇakule <sup>6</sup>		
mahaddhano mahābhogo mahā ca kulamuttamo		
akkhitto jātivādena jāyissati <sup>7</sup> brahmaṇakule *		45
sirivaddhho vaḍḍhamāno ca siddhattho c'eva candako		
ajitatthāya uppānnā pāsādā ratanamayā		46
nāriyo <sup>8</sup>	sabbañgasampannā sabbābharañabhūsitā <sup>9</sup>	
mahāmajjhimakā <sup>10</sup>	cūlā ajitassa paricārikā	47
anūnā satasahassā <sup>11</sup>	nāriyo samalamkata	
candamukhī nāma nāri putto so brahmavaddhano		48
ramissati ratisampanno modamāno mahāsukhe <sup>12</sup>		
anubhutvā <sup>13</sup> yasam sabbam nandane vāsavo yathā		49
attha vassasahassāni agāramhi vasissati		
kadā ci ratim atthāya <sup>14</sup> gaccham <sup>15</sup> uyyāne kilitum		50
kāmesv ādīnavam dhīro <sup>16</sup> bodhisattānam <sup>17</sup> dhammatā		
nimitte cauro disvā kāmarativināsane <sup>18</sup>		51
jīṇāñ ca <sup>19</sup> vyādhikañ c'eva matañ ca gatamāyukam <sup>20</sup>		
sukhitam pabbajjam <sup>21</sup> disvā sabbabhūtānukampako		52

<sup>1</sup> B. annapānā khādaniyā.

<sup>2</sup> C. omits.

<sup>3</sup> B. visālarājāttānī ca.—C. A. visāñā.

<sup>4</sup> B. gurunam.

<sup>5</sup> B. suvañño.

<sup>6</sup> B. C.—A. brahmaṇe kule.

<sup>7</sup> B. bhavissati brahmaṇakule.—A. °ne.

<sup>8</sup> B. nārī.

<sup>9</sup> B. °vibhūsitā.

<sup>10</sup> B. mahantā majjhimā.

<sup>11</sup> B. °ssāni.

<sup>12</sup> B. °kho.

<sup>13</sup> B. abhi bhavitvā tam sabbam.

<sup>14</sup> B. ottāya.

<sup>15</sup> B. gaccha.

<sup>16</sup> B. viro.

<sup>17</sup> B. ottānudha°.

<sup>18</sup> B. °sano.—C. nāsane.

<sup>19</sup> B. jīṇabyādhitakañ.

<sup>20</sup> B. katayuttakam.

<sup>21</sup> B. pabbajitam.—C. ojjitam.

\* 45. KULAMUTTAMO 'it kulam uttamam etassī 'ti kulam uttamo. uttamañkulasampanno.

nibbindo <sup>1</sup> kāmaratiyā anapekkho mahāsukhe <sup>2</sup>	53
anuttaram <sup>3</sup> santapadam esamāno 'bhinikkhami	
sattāham padhānacāram caritvā purisuttamo	
pāsāden' eva laṅghitvā nikkhamissati so jino	54
mittāmaccasahāyehi nātisālohitēhi ca	
caturaṅginisenāya parisāhi catuvaññihī <sup>4</sup>	55
caturāśitisaḥassehi rajakaññāhi purekkhato <sup>5</sup>	
mahatā janakāyena ajito pabbajissati <sup>6</sup>	56
caturāśitisaḥassāni brahmaṇā vedapāragū	
metteyyasmīm pabbajite <sup>6</sup> pabbajissanti <sup>6</sup> te tadā	57
isidatto purāṇo ca ubhayo te pi bhātaro	
caturāśitisaḥassāni pabbajissanti te tadā	58
jātimitto vijayo ca yugā amitabuddhino <sup>7</sup>	
paccupessanti sambuddham caturāśitisaḥassato	59
suddhiko <sup>8</sup> nāma gahapati suddhanā <sup>9</sup> ca upāsikā	
paccupessanti sambuddham caturāśitisaḥassato	60
saṅgho <sup>10</sup> nāma upāsako saṅghā <sup>11</sup> nāma upāsikā	
paccupessanti sambuddham caturāśitisaḥassato	61
saddharo <sup>12</sup> nāma gahapati sudatto iti vissuto	
paccupessanti sambuddham caturāśitisaḥassato	62
ithī yasavatī nāma visākhā <sup>13</sup> iti vissutā	
caturāśitisaḥassehi naranārihi purekkhitā <sup>14</sup>	63
nikkhamissanti nekkhamam <sup>15</sup> metteyyassānusāsanē	
aññe nāgarikā c'eva tato jānapadā bahū <sup>16</sup>	
khattiyā brahmaṇā vessā suddā c'eva anappakā	64
nekkhammābhīmukhā <sup>17</sup> hutvā nānājaccā mahājanā	
metteyyassānupabbajjam pabbajissanti <sup>18</sup> te tadā	65

<sup>1</sup> C. onno.<sup>2</sup> B. okho.<sup>3</sup> B. anattāya santi<sup>o</sup> esamānā.—C. sandhi<sup>o</sup>.<sup>4</sup> B. parisāca<sup>o</sup>.      <sup>5</sup> B. purakkhito.—C. parikkhitto.<sup>6</sup> B. C. ojji<sup>o</sup>.      <sup>7</sup> B. amitta<sup>o</sup>.—C. sūyuggā.<sup>8</sup> B. siddhattho.      <sup>9</sup> B. suddhanā.      <sup>10</sup> B. saṅkho.<sup>11</sup> B. saṅkha.      <sup>12</sup> B. sudhano.—C. suddhano.<sup>13</sup> B. visāra.      <sup>14</sup> B. nānānārihi purakkhito.—C. pūrakkhito.<sup>15</sup> B. ni<sup>o</sup>.—C. nikkhama.      <sup>16</sup> B. mahā.<sup>17</sup> B. nikkhama<sup>o</sup>.      <sup>18</sup> B. ojji<sup>o</sup>.

yasmin ca divase dhīro <sup>1</sup>	nekkhammam abhinikkhami <sup>2</sup>	
nikkhantadivase yeva bodhimāṇḍam upehiti		66
aparājite nisabhaṇḍāne <sup>3</sup> bodhipallaṅkamuttame		
pallaṅkena nisiditvā bujjhissati mahāyaso *		67
upetvā <sup>4</sup> uyyānavaram phullam nāgavanam jino		
anuttaram dhammadacakkaṇ evam so vattayissati		68
dukkham dukkhasamuppādām dukkhassa ca atikkamam		
ariyatthaṅgikam <sup>5</sup> maggām dukkhūpasamagāminam		69
tadā manussā hessanti <sup>6</sup> samantā satayojane		
parisā lokanāthassa dhammadakkapavattane		70
tato bhiyyo bahū devā upessanti tahim jinam <sup>7</sup>		
nesam mocessati <sup>8</sup> tadā bandhanā satasahassakoṭinam <sup>9</sup>		71
tadā so saikharājāca <sup>10</sup> pāśādām ratanamayam		
jinapāmokkhasamghassa <sup>11</sup> niyyādetvā punāparām		72
mahādānam daditvāna <sup>12</sup> kapaṇidhdhikavanibbake <sup>13</sup>		
taramānarūpo <sup>14</sup> sambuddham <sup>15</sup> deviyā saham ekato <sup>16</sup>		73
mahārājānubhāvena anantabalavāhano		
navutikotisahashehi saddhim jinam upehiti		74
tadā hanissati sambuddho dhammadherim varuttamam		
amatam dudrabhinighosam catusaccapakāsanam		75
rañño anucarā janatā navatisahassakotiyo		
sabbe va te niravasesā bhavissantे hi bhikkhukā		76
tato devā <sup>17</sup> manussā ca upetvā lokanāyakam		
arahattavaram ārabba pañham pucchissare jinam		77

<sup>1</sup> B. viro.<sup>2</sup> B. nikkhama abhinikkhamam.<sup>3</sup> B. mahātthāne.<sup>4</sup> B. C.—A. upeto.<sup>5</sup> B. °yam attha°.<sup>6</sup> B. °ss 'upessanti.<sup>7</sup> B. janam.<sup>8</sup> B. mocissati.—C. moha°.<sup>9</sup> B. sahassako°.<sup>10</sup> A. °jāno.      <sup>11</sup> B. °pamukha°.<sup>12</sup> B. datvāna.<sup>13</sup> B. kapaṇa°.      <sup>14</sup> B. omits.<sup>15</sup> B. add samānarūpam.<sup>16</sup> B. āgato.<sup>17</sup> C. devatā.

\* <sup>67</sup> APARĀJITE 'ti ajite jetumasakkuneyye NISABHAṄDĀNE  
'ti uttamātthāne.

tesam jino byākareyya arahattavarapattiya asitikotisahashehi tatiyābhismayo bhave	78
khīnāsavānam vimalānam santacittānam tādinām kotisatasahassānam paṭhamo hessati samāgamo	79
vassam vutthassa bhagavato abhighūtthe pavāraṇe navutikoṭisahashehi parivāressati <sup>1</sup> so jino	80
yadā ca himavantamhi pabbate gandhamādane hemarajatapabbhāre pavivekagato muni	81
asitikotisahashehi santacittehi tādihi khīnāsavehi vimalehi kiliſſati jhānakilitam	82
kotisatasahassāni chaṭabhiññā mahiddhikā metteyyam lokanātham tam parivāressanti sabbadā	83
patisambhidāsu kusalā niruttipadakovidā bahussutā dhammadharā viyattā samghasobhanā	84
sudantā soratā dhirā <sup>2</sup> parivāressanti tam jinam purekkhato <sup>3</sup> tehi bhikkhūhi nāgo nāgehi tādihi	
tiṇṇo tiṇṇehi santehi saddhim <sup>4</sup> santisamāgato saddhim sāvakasamghehi parivāretvā mahāmuni <sup>5</sup>	85
anukampako kāruṇiko metteyyo dvipaduttamo uddharanto bahusatte nibbāpento sadevake	86
gāmanigamarājadhānim carissati cārikām jino āhanitvā <sup>6</sup> dhammadherim dhammasaṅkhapalāpanam <sup>7</sup>	87
dhammayāgam pakittento dhammadhajam samussayam	88
nadanto sīhanadam 'va vattento cakkam uttamam rasuttamam saccapānam pāyanto naranārīnam	89
hitāya sabbasattānam nāthānātham <sup>8</sup> mahājanam bodhento bodhaneyyānam carissati cārikām jino	90
kassaci saraṇāgamane nivesessati cakkhumā kassaci pañcasilesu kassaci kusale dasa	91
kassaci dassati sāmañnam caturo phalamuttame kassaci asame dhamme dassati paṭisambhidā	92
kassaci varasampatti atṭha dassati cakkhumā kassaci tisso vijjāyo chalabhiññā pavacchati	93

<sup>1</sup> C. pavāre°.      <sup>2</sup> C. virā pavāre°.      <sup>3</sup> C. para°.<sup>4</sup> C. dantehi santo.      <sup>5</sup> C. A. °ressati °nim.<sup>6</sup> C. āharitvā.      <sup>7</sup> C. °lāsanam.      <sup>8</sup> C. °thanā°.

tena yogena janakāyam ovadissati so jino	94
tadā vithārikam hessā <sup>1</sup> metteyyajinasāsanam	
bodhaneyyajanam disvā satasahasse pi yojane	95
khaṇena upagantvāna bodhayissati so muni	
mātā brahmavatī nāma subrahmā nāma so pītā	
purohito sañkharañño metteyyassa tadā bhave	96
asoko brahmadevo ca aggā hessanti sāvakā	
siho nāma upatṭhako upatṭhissati tam jinam	97
padumā c'eva <sup>2</sup> sumanā ca aggā <sup>3</sup> hessanti sāvikā	
sumano c'eva samgho <sup>4</sup> ca bhavissant' aggupatṭhakā	98
yasavatī ca samghā <sup>5</sup> ca bhavissant' aggupatṭhikā	
bodhitassa bhagavato nāgarukkho bhavissati	99
vīssahattha satakkhando <sup>6</sup> sākhā vīssatāni ca	
samvellitaggā <sup>7</sup> lalitā <sup>8</sup> morahattho <sup>9</sup> 'va sobhati*	100
supupphitaggā satatam surabhidevagandhikā	
nālipūrā <sup>10</sup> bhave reṇusuphullā cakkamattakā	101
anuvātapativātamhi <sup>11</sup> vāyati dasayojane <sup>12</sup>	
ajjhokirissanti <sup>13</sup> pupphāni bodhimāṇḍe <sup>14</sup> samantato	102
saṃgantvā <sup>15</sup> jānapadā ghāyitvā gandham uttamam	
vākyam nicchāressanti <sup>16</sup> tena gandhena moditā	103
sukho vipāko puññānam buddhasetṭhassa tādino	
tassa <sup>17</sup> tejena pupphānam acinteyyo pavāyati	104
atṭhasitī bhave hattho āyāmen' eva so jino	
uram bhave paññavisaṁ vikkhambhe tassa satthuno	105
visālanetto ālārakkhi visuddhanayano isi	
animmisam divārattim anum thūlam mamsacakkhunā	106

<sup>1</sup> C. A. hessam.      <sup>2</sup> B. omits.      <sup>3</sup> B. c'eva.

<sup>4</sup> B. sañkho.      <sup>5</sup> B. sañkhā.      <sup>6</sup> C. visa hassassa<sup>o</sup>.

<sup>7</sup> B. C. pave<sup>o</sup>.      <sup>8</sup> B. lulitā.      <sup>9</sup> B. C. °piñcho.

<sup>10</sup> B. °ra.      <sup>11</sup> B. °tam.      <sup>12</sup> B. C. °janam.

<sup>13</sup> B. °kiranti.      <sup>14</sup> B. °nda.      <sup>15</sup> B. C. °tā.

<sup>16</sup> B. C. °rayissanti.      <sup>17</sup> C. yassa.

\* 100. MORAHATTHO 'vā 'ti morapiñjakalāpo viya sobhatiti  
sobhissati.

anāvaraṇam passeyya samantā dvādasayojanam pabhā niddhāvati tassa yāvatā pañnavisati	107
sobhati vijjulaṭṭhi va diparukkho 'va <sup>1</sup> so jino ratanagghikasamkāso <sup>2</sup> bhānumā <sup>3</sup> viya bhāhitī	108
lakkhanānubyañjanā rāmī dissanti sabbakālikā patanti <sup>4</sup> vividhā rāmī anekasatasahassiyo	109
pāduddhāre pāduddhāre suphullā padumaruhā timsahatthā samāpattā anupattā pañnavisati	110
kesarā visatihatthā kañnikā solasam bhave surattareñubharitā padumā kokasamantare	111
kāmāvacarikā devā nimminissanti agghike <sup>5</sup> nāgarājā ca supaññā ca tadā te 'lamkarissare	112
atthā sovaññayā agghī atthā rūpimayāni <sup>6</sup> ca atthā mañimayā agghī atthā pavālamayāni ca	113
anekaratanasamcittā <sup>7</sup> dhajamālavibhūsitā lambamānā kiliſsanti dhajā nekasatā bahū	114
mañimuttadāmbhūsitā vitānā somasannibhā <sup>8</sup> parikkhittā kiñkañikajālā vatamsakaratanā bahū	115
nānāpupphā vikirissanti surabhigandhasugandhikā vividhā nānācuññāni dibbamānussakāni ca	116
vicittā nānādussāni pañcavaññikasobhanā abhipasannā buddhasmiṁ kiliſsanti samantato	117
tattha sahassamubbedhā dassaneyyā manoramā ratanagghikatoraṇā asambādhā susam̄thitā	118
sobhamānā padissanti visālā sabbato pabhā tesam majjhagato buddho bhikkhusamghapurekkhato <sup>9</sup>	119
brahmā va pārisajjānam indo 'va vimānantare gacchanti buddhe gacchante titthamānamhi thassare	120
nisinne sayite cāpi <sup>10</sup> satthari saha pārise catu-iriyāpathe niccam dhārayissanti sabbadā	121
etā c'aññā ca pūjāyo dibbamānussakā pi ca vividhāni pātiḥīrāni <sup>11</sup> hessanti sabbakālikā	122

<sup>1</sup> C. ve.      <sup>2</sup> C. °ggi°.      <sup>3</sup> C. bhāsumā.

<sup>4</sup> C. bhavanti.      <sup>5</sup> C. aggike.      <sup>6</sup> C. °piyamahāni.

<sup>7</sup> C. °citā.      <sup>8</sup> C. momasañthitā.      <sup>9</sup> C. purakkhito.

<sup>10</sup> C. vāpi . . . saha pāramise.—A. sata°.

<sup>11</sup> C. pātiḥīriyāni.

anantapuññatejena metteyyam abhipūjītum disvāna tam pātihīram <sup>1</sup> nānājaccā mahājanā saputtadārāpāñehi <sup>2</sup> sarañam hessanti satthuno ye brahmacariyam carissanti sutvāna munino vacam te tarissanti samsāram maccudheyyam suduttaram	123
bahuggihī dhammadakkhum visodhessanti te tadā dasahi puññakiriyāhi tīhi sucaritehi ca	124
āgamādhibigamen' eva sodhayitvānā sādaram anudhammadārino hutvā bahū saggūpagā bhavē	125
na sakkā sabbaso vattum ettakam iti vā yasam <sup>3</sup> accantasukhitā niccam tasminm gate kālasampade	126
mahāyasā sukhenāpi āyuvanñabalena ca	127
dibbasampatti vā tesam mānussānam bhavissati	128
anubhutvā kāmasukham addhānam yāvaticchakam te pacchā sukhitā yeva nibbisant' āyusamkhayā	129
asitivassasahassāni tadā āyu bhavissare	130
tāvatā tiññhamāno so tāressati jane bahū	
paripakkamānase satte bodhayitvānā sabbaso	
avasesāditthasaccānam <sup>4</sup> maggāmaggam anusāsiyā	131
dhammokkam dhammanāvañ ca dhammādāsañ ca osadham <sup>5</sup>	
sakkaccena hi sattā <sup>6</sup> ṭhapetvā āyatim jino	132
saddhim sāvakasamghena katakiccena tādinā jalitvā aggikkhandho va nibbāyissati so jino	133
parinibbutamhi sambuddhe sāsanam tassa ṭhāhiti vassasatasahassāni asīti c'eva sahassako	
tato param antaradhānam loke hessati dārunam	134
evam aniccā samkhārā adhuvā tāvakālikā ittarā <sup>7</sup> bhedanā c'eva jajjarā rittakā bhavā	135

<sup>1</sup> C. pātihāriyam. <sup>2</sup> C. °pi kehi.

<sup>3</sup> C. sāsaham. <sup>4</sup> C. ditthio. <sup>5</sup> C. osatñham

<sup>6</sup> C. so satthā. <sup>7</sup> C. itarā.

\* 127. ETTAKAM ITI VĀYASAN 'ti tassa bhagavato parivārasampadam anubhāvam buddhissariyam buddhasampattikan 'ti sabbakārena vattum nasakkā.

tucchamuṭṭhi samā suññā samkhārā bālalāpanā <sup>1</sup>  
 na kassaci vaso tattha vattati <sup>2</sup> iddhimassa pi 136  
 evam ānatvā yathā bhūtam nibbinde sabbasam̄khate  
 dullabho purisājañño na so sabbattha jāyati  
 yattha so jāyati dhiro tam kulam sukham edhati 137  
 tasmā <sup>3</sup> metteyyabuddhassa <sup>4</sup> dassanatthāya vo idha  
 ubbiggamānasā suṭṭhum <sup>5</sup> karotha viriyam dañham 138  
 ye kecidha <sup>6</sup> katakalyānā appamādavihārino  
 bhikkhū bhikkhuniyo c'eva upāsakā upāsikā 139  
 mahantam buddhasakkāram <sup>7</sup> ulāram abhipūjayam  
 dakkhinti <sup>8</sup> bhadrasamitim <sup>9</sup> tasminm kāle sadevakā 140  
 caratha brahmacariyam detha dānam yathārahām <sup>10</sup>  
 uposatham upavasatha <sup>11</sup> mettam bhāvetha sādhukam 141  
 appamādaratā hotha puññakriyāsu <sup>12</sup> sabbadā<sup>13</sup>  
 idh' eva katvā kusalam dukkhass' antam karissathā 'ti 142  
 anāgatavamso niṭṭhito.

<sup>1</sup> C. bala°.<sup>2</sup> C. pava°.<sup>3</sup> B. tassa.<sup>4</sup> B. °ddham.<sup>5</sup> B. °ṭṭhu.<sup>6</sup> B. keci.<sup>7</sup> B. °ṭṭhāram.<sup>8</sup> B. dakkhanti.<sup>9</sup> B. °pamitim.<sup>10</sup> B. mahā°.<sup>11</sup> B. °vasa.<sup>12</sup> B. C. kiri°.

## Gandha-Vamsa.

EDITED BY  
PROFESSOR MINAYEFF  
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THE small but very interesting text called "Book History," was found in Burma. In the present edition I have used two MSS.:

1. **U.** A manuscript written in the Burmese character, and containing besides the Pāli text a translation into Burmese. It belongs to the author of the translation—the monk U-khyen or Muninda, at Schwedowg near Prome. It consists of twenty-seven leaves (ka—ji): ten lines to the leaf. The Pali text ends on leaf *kha*.

On leaf *ka* are introduced the following verses, the work of the translator :

set̄tham sajjanasevitam khemantabhūmanāyakam |  
yatinduggam dhammam samgham vandāmi sirasā m-alam ||  
ma-kāra-vipulā pathyāgāthā.  
sañgītāpotthakārūlhā vanṇitā gandhakārakā |  
yācerū sāntavāmāsassa pālakā mama garuno | pathyāvattam.  
hatantarñyam icc eva yam gandhavamsajotakam |  
ajānumāpānāmānāndehi tasmā lekham tam nissayam ||. .pathyā.  
sugutngutngunesidiṭṭhijupaññākāmino |  
khantimettādupeṭṭassa niveravhassa uyyojam || sakāra  
vipulā.

2. **M.** A manuscript written in the same character, the property of the editor, and coming from Prome. It is of

twelve leaves (ka—kāh), nine lines to the leaf, and contains only the Pali text without translation. It is full of clerical errors.

The present edition is taken chiefly from MS. U. The additions of MS. M, very corrupted, are given in the notes.

This "Book History" relates in short the history of the Buddhist canons, besides this there is contained in it a sketch of the history of the more modern Pāli works, far more detailed than that in the Sāsana-vamso-dipo (Colombo, A.B. 2424) or in Sāsana-vamso.<sup>1</sup>

namo tassa bhagavato arahato sammāsambuddhassa.  
 namassitvāna sambuddham aggavamsaparamparam |  
 natvāna dhammam buddhajam samghañ cāpi nirañganam ||  
 gandhavams' upanissāya gandhavamsam pakatthissam |  
 tipiñakasamāhāram sādhūnam jañghadāsakam |  
 vimatinodam ārabbham tam me sunātha sādhavo ||  
 sabbam pi buddhavacanam vimuttirasahetukam |  
 hoti ekavidham yeva tividham piñakena ca ||  
 tam ca sabbam pi kevalam pañcavidham nikāyato |  
 aṅgato ca navavidham dhammakkhandhagañananato |  
 caturāśitishassadhammakkhandhapabhedanam <sup>2</sup> 'ti ||

katham piñakato. piñakam hi tividham hoti. vinayapitakam abhidhammapiñakam suttantapiñakan'ti.

tattha katamam vinaya pitakam. pārājikakāṇḍam pācittiyakandam mahāvaggakandam cullavaggakandam parivārakandam' ti. imāni kāṇḍāni vinayapitakam nāma.

katamam abhidhammapiñakam. dhammasaṅgañipakaraṇam vibhañgapakaraṇam dhātukathāpakaraṇam paññattipakaraṇam kathāvatthupakaraṇam yamakapakaraṇam paññānapakaraṇam. imāni satta pakaraṇāni abhidhammapiñakam nāma.

katamam suttantapiñakam nāma. silakkhandhvaggādikam avasesam buddhavacanam suttantapiñakam nāma.

<sup>1</sup> This list is published in my book "Buddhism," I., p. 68.

<sup>2</sup> U. bhedam.

katham nikāyato pañcavidhā honti. dīghanikāyo majjhimanikāyo samyuttanikāyo aṅguttaranikāyo khuddakani-kāyo'ti.

tattha katamo dīghanikāyo. sīlakkhandhavaggo mahāvaggo pādhiyavaggo<sup>1</sup> 'ti ime tayo maggā dīghani-kāyo nāma. imesu tīsu vaggesu catutimsa suttāni ca honti.

catutims'eva suttantā sīlakkhandhavaggādikā |  
yassa bhavanti so yeva dīghanikāyonāmahotī ||

katamo majjhimanikāyo. mūlapaññāso majjhimanipaññāso uparipaññāso'ti ime tayo paññāsa majjhimanikāyo nāma. imesu tīsu paññāsesu dve paññāsadhikasuttasatāni honti.

diyaddhasatasuttantā dvisuttam yassa santi so |  
majjhimanikāyo nāma mūlapaññāsa-ādiko<sup>2</sup> 'ti ||

katamo samyuttanikāyo. sagāthāvaggo nidānavaggo salāyatana navaggo khandhakavaggo mahāvaggo'ti ime pañca vaggā samyuttanikāyo nāma. imesu pañcasu vaggesu dvāsatthi sattasatādhikasattasuttasahassāni honti.

dvāsatthi sattasahassakāni ca |  
suttāni yassa honti so sagāthādikavaggiko |  
samyuttanikāyo nāma viditabbo viññūnā'ti ||

katamo aṅguttaranikāyo. ekkanipāto dukkanipāto tikkani-pāto catukkanipāto pañcanipāto chakkanipāto sattanipāto atthanipāto navanipāto dasanipāto ekādasanipāto'ti ime ekādasa nipātā aṅguttaranikāyo nāma. imesu ekādasāsu nipātesu sattapanñāsa pañcasatādhikanavasutta-sahassāni honti.

navasuttasahassāni pañcasatāni ca |  
sattapanñāsādhikāni suttāni yassa honti |  
so aṅguttaranikāyo'ti ekanipātādiko'ti ||

<sup>1</sup> M. pāviō.

<sup>2</sup> M. pannā samāo.

- katamo khuddakanikāyo. khuddakapāṭho dhammapadam  
udānam itivuttakam suttanipāto vimānavatthu petavatthu  
theragāthā therigāthā jātakam niddeso paṭisambhidāmaggo  
apadānam buddhavamso cariyāpitakam vinayapitakam  
abhidhammapiṭakan'ti ayam k h u d d a k a n i k ā y o . imesu  
gandhesu anekāni suttasahassāni honti.

anekāni suttasahassāni nidditthāni mahesinā |  
nikāye pañcame ramme khuddako'ti visuto'ti .

katham aṅgato. aṅgam hi navavidham hoti. suttam  
geyyam veyyākaranam gāthā udānam iti-  
vuttakam jātakam abbhutadhammam vedala-  
nān'ti navappabhedaṁ hoti. tattha ubhatovibhaṅganiddeṣe  
khandhakaparivārā suttanipāte maṅgalasuttam ratanasut-  
tam nālakasuttatuvatṭakasuttāni aññam pi suttanāmakam  
tathāgatavacanam suttān'ti veditabbam. sabbam pi  
sagāthakam geyya n'ti veditabban'ti. visesena samyuttake  
sakalo pi sagāthāvaggo geyya n'ti veditabbam sakalam  
abhidhammapiṭakam nigāthakam suttam ca. yañ ca  
aññam pi atṭhahi aṅgehi asamgahitam buddhavacanam  
tam buddhavacanam veyyākaranam veditabbam.  
dhammapadatheragāthā therigāthā suttanipāte nosuttanā-  
mikā suddhikagāthā ca gāthā'ti veditabbā. somanassañā-  
namayikagāthāpatisamyuttā dve asitisuttantā udāna n'ti  
veditabban'ti. vuttam li'etam bhagavata'ti ādinayapavatto  
dvādasuttarasatasuttantā itivuttakan'ti veditabbā.  
apaṇṇukajātakādīni paṇṇasādhikāni pañcajātakasatāni  
jātakān'ti veditabbā. cattāro'me bhikkhave acchariyā  
abbhutadhammā santi<sup>1</sup> iti ādi nayappavattā sabbe pi  
acchariyaabbhutadhammapatiṣamyuttā suttantā abbhut-  
adhammān'ti veditabbam. cullavedallamahāvedalla-  
sammāditthiśakkapanhāsamkhārabhājanīyamahāpuṇṇama-  
suttantādayo sabbe pi vedāñ ca tutṭhiñ ca laddhāladdhā-  
pucchitasuttantā vedallān'ti veditabbam.

katamāni caturāśitidhammadkkhandhasahassāni. dujānā'ti.

<sup>1</sup> M. ānandeti.

caturāśitidhammakkhandhasahassāni sace vitthārena kat-hissam atipapañco bhavissati tasmā nayavasena kathissami. ekam̄ vatthum̄ eko dhammakkhandho ekam̄ nidānam̄ eko dhammakkhandho ekam̄ pañhāpucchanam̄ eko dhammakkhandho ekam̄ pañhāvisajjanam̄ eko dhammakkhando.

caturāśitidhammakkhandhasahassāni kena bhāsitāni katha bhāsitānīti kadā bhāsitāni kam̄ ārabbha bhāsitāni kim̄ atham̄ bhāsitāni kena dhāritāni ḱenābhatāni kim̄ atham̄ pariyāpuṇitabbānīti ayam̄ pucchā uddharitabbā. tatrāyam̄ visajjanā. kena bhāsitānīti buddhena ca buddhānubuddhehi ca bhāsitāni. katha bhāsitānīti. devesu ca manussesu ca bhāsitāni. kadā bhāsitānīti bhagavato dharamānakāle ca bhāsitāni. kam̄ ārabbha bhāsitānīti pañcavaggiyādike veneyyabandhave ārabbha bhāsitāni. kim̄ atham̄ bhāsitānīti vajjam̄ ca avajjam̄ ca ñatvā vajjam̄ pahāya avajje paṭipajjītvā nibbānapariyante ditthadhammikasam̄parāyikatte sampāpuṇitum̄. kena dhāritānīti. anubud-dhehi c'eva sissānusisseehi ca dhāritāni. kenābhatānīti ācariyaparamparehi abhatāni. kim̄ atham̄ pariyāpuṇitabbānīti vajjam̄ ca avajjam̄ ca ñatvā vajjam̄ pahāya avajje paṭipajjītvā nibbānapariyante ditthadhammikasam̄parāyikatte sampāpuṇitum̄ karuṇāya <sup>1</sup> abhatāni <sup>1</sup>. te <sup>1</sup> sade-vatāya nibbānapariyante ditthadhammikasam̄parāyikatthe sādhikāni honti. te tattha kehi appamattena pariyāpuṇitabbāni dhāretabbāni vācetabbāni sajjhayam̄ kātabbānīti.

iti cullagandhavamse piṭakattayadipako nāma  
pathamo paricchedo.

ācariyā pana atthi porāṇācariyā atthi atṭhakathācariyā atthi gandhakārakācariyā atthi tividhanāmakācariyā.

katame porāṇācariyā. pathamasam̄gāyanāyam̄ pañca satā khīnāsavā pañcannam̄ nikāyanām̄ nāmañ ca atthañ ca adhippāyañ ca padañ ca byāñjanañ ca sodhanakiccam̄ <sup>2</sup> anavasesam̄ karim̄su <sup>3</sup>. dutiyasam̄gāyanāyam̄ satta satā

<sup>1</sup> M. omits.

<sup>2</sup> M. sodhanam.

<sup>3</sup> M. kiccam.

khīnāsavā tesam yeva saddatthādikam kiccam puna karim̄su.  
tatiyasamgāyanāyam sahassamattā khīnāsavā tesam yeva  
saddatthādikam kiccam puna karim̄su. icc evam dve  
satādhikā dvesahassakhīnāsavā mahākaccāyanam  
thaþpetvā avasesā porāñācariyā nāma.

ye porāñācariyā te yeva atthakathācariyā nāma.

kataþe gandhakārakācariyā. mahābuddhaghosā-  
dayo anekācariyā gandhakārakācariyā nāma.

katame tividhanāmakācariyā. mahākaccāyanō tivi-  
dhanāmō.<sup>1</sup>

katame gandhe kaccāyanena katā. kaccāyanaga n-  
dho mahāniruttigandho cullaniruttigandho  
nettigando petaþopadesagando vanṇaniti-  
gandho<sup>2</sup> 'ti ime cha gandhā mahākaccāyanena katā.

katame anekācariyehi<sup>3</sup> katā. gandhācariyo kurund-  
igandham nāma akāsi. aññataro ācariyo mahāpac-  
cariyam nāma atthakatham akāsi. aññataro ācariyo  
kurundigandhassa atthakatham akāsi. mahābudd-  
hagho nāmācariyo visuddhimaggio dīghani-  
kāyassa sumāngalavilāsinī nāma atthakathā maj-  
jhimanikāyassa papāñcasūdanī nāma atthakathā sam-  
yuttanikāyassa sāratthapakāsanī nāma atthakathā  
aṅguttaranikāyassa manorathapūraṇī nāma atthakathā  
pañcavinyagandhānam samanta pāsādi kā  
nāma atthakathā sattaabhidhammadhānam param-  
attthakathā nāma atthakathā pātimokkhasamkhāya-  
mātikāya kañkhāvitaraṇī nāma atthakathā dhama-  
mapadassa atthakathā jātakasa atthakathā  
khuddakapāthassa atthakathā apadānassa  
atthakathā 'ti ime terasa gandhe akāsi.

buddhadatto nāmācariyo vinayavinicchayo  
uttaravinicchayo abhidhammāvatāro bud-

<sup>1</sup> U. tividhā°.

<sup>2</sup> M. omits.

<sup>3</sup> M. °riyena'ti. On these six books, see Sāsana-vamsa-  
dipa, 1233, 1234.

dhavamsassa madhuratthavilāsinī nāma atṭhakathā'ti ime cattāro gandhā akāsi.<sup>1</sup>

ānando nāmācariyo sattābhidhammadhaatṭhakathāyā mūlatikam nāma tīkam akāsi.<sup>2</sup>

dhammapālācariyo nettipakaraṇatṭhakathā itivuttakaatṭhakathā udānatṭhakathā cariyāpiṭakatṭhakathā theragāthātṭhakathā vimānavātthussa vimalavilāsinī nāma atṭhakathā petavatthussa vimalavilāsinī nāma atṭhakathā visuddhimaggassa paramatthamañjūsā nāma tīkā dīghanikāyātṭhakathādīnam catunnām atṭhakathānām līnatthapakāsinī nāmā tīkā jātakatṭhakathāya līnatthapakāsinī nāma tīkā nettithakathāya tīkā buddhavamsatṭhakathāya paramatthadīpanī nāma tīkā abhidhammatṭhakathāya tīkāya līnatthavaṇṇanā nāma anutīkāti ime cuddasamatte gandhe akāsi.<sup>3</sup>

dve pubbācariyā niruttimañjūsā nāma cullani-ruttitīkañ ca mahāniruttisamkhepañ ca akamsu.

mahāvajirabuddhi<sup>4</sup> nāmācariyo vinayagaṇḍhi nāma pakaraṇam akāsi.<sup>5</sup>

vimalabuddhi nāmācariyo mukhamattadīpanī nāma nyāsapakaraṇam akāsi. (S.v.d. 1223–1236.)

cullavajiro nāmācariyo atthabyakkhyānam nāma pakaraṇam akāsi.

dīpanikaro nāmācariyo rūpasiddhipakaraṇam rūpasiddhiṭikam summapañcasuttañ<sup>6</sup> ceti tividhapakaraṇam akāsi.

ānandācariyassa jetṭhasisso culladhammadapālo nāmācariyo saccasamkhepam nāma akāsi. (S.v.d. 1220.)

kassapo nāmācariyo mohavicchedanī<sup>7</sup> vimat-

<sup>1</sup> S.v.d. 1195–1199.

<sup>2</sup> S.v.d. 1217.

<sup>3</sup> S.v.d. 1191–1198, and 1231, 2.

<sup>4</sup> M. ovacirabuddhikāyo.

<sup>5</sup> S.v.d. 1200, 1201.

<sup>6</sup> See below p. 70.

<sup>7</sup> M. mohacheo.

icchedanī buddhavamso anāgatavamso'ti  
catubbidham pakaraṇam akāsi. (S.v.d. 1204, 1221.)

mahānāmo nāmācariyo saddhammapakāsanī  
nāma patisambhidāmaggassa atthakatham akāsi. (S.v.d.  
1196.)

dīpavamso bodhivamso cullavamso mahā-  
vamso patisambhidāmaggatthakathāya gandhi ceti  
ime pañca <sup>1</sup> gandhā acariyehi <sup>2</sup> visum visum katā.

navo mahānāmo nāmācariyo mahāvamsam cul-  
lavamsam nāma dve pakaraṇam akāsi. (S.v.d. 1266.)

upaseno nāmācariyo saddhammatthitikam  
nāma mahāniddesassa atthakatham akāsi. (S.v.d. 1197.)

moggallāno nāmācariyo moggallānabyākara-  
ṇam nāma byākaraṇam akāsi. (S.v.d. 1251.)

samgharakkhito nāmācariyo subodhālam kā-  
ram nāma pakaraṇam akāsi. (S.v.d. 1209, 1210, 1256.)

vuttodayakāro nāmācariyo vuttodayam nāma  
pakaraṇam sambandhacintā <sup>3</sup> nāma <sup>3</sup> pakara-  
ṇam <sup>3</sup> khuddasikkhāya <sup>3</sup> navatikam <sup>3</sup> akāsi.

dhammasirī nāmācariyo khuddasikkham  
nāma pakaraṇam akāsi. (S.v.p. 1206.)

khuddasikkhāya purāṇatikā mūlasikkhātikā  
ceti ime dve gandhā dvehacariyehi visum visum katā.

anuruddho nāmācariyo paramatthaviniceha-  
yam nāmarūparicchedam abhidhamma-  
atthasamgahapakaraṇam ceti tividham paka-  
raṇam akāsi. (S.v.d. 1218.)

khemo nāmācariyo khemam nāma pakaraṇam  
akāsi. (S.v.d. 1222.)

sāriputto nāmācariyo vinayatthakathāya sāratth-  
adīpanī nāma tīkam vinayasamgahapakaraṇam  
vinayasamgahassa tīkam aṅguttaratthakathāya sāratth-  
amañjusam nāma tīkam pañcakāñ ceti ime  
pañca gandhe akāsi. (S.v.d. 1203, 1244.)

buddhanāgo nāmācariyo vinayatthamañ-

<sup>1</sup> M. cha.

<sup>2</sup> M. mahāo.

<sup>3</sup> M. omits.

jūsam nāma kañkhāvitaranīyā tīkam akāsi. (S.v.d. 1212.)

navo moggallāno nāmācariyo abhidhānappad-  
ipi kām nāma pakaraṇam akāsi. (S.v.d. 1253.)

vāci sāro nāmācariyo mahāsāmī (S.v.d. 1225,  
1257) nāma subodhālamkārassa tīkā vuttoday-  
avivaranaṁ sumāngalapasadānī nāma  
khuddasikkhāya tīkā sambandhacintāya tīka  
bālāvatāro moggallānabyākaraṇassa pāncikāya  
tīkā yogavinicchayo vinayavinicchayassa  
tīkā uttaravinicchayassa tīkā nāmarūpapa-  
ricchedassa tīkā saddatthassa padarūpa-  
vibhāvanam khemapakaraṇassa tīkā sīmā-  
lamkāro (S.v.d. 1213) mūlasikkhāya tīkā rūpā-  
rūpavibhāgo (S.v.d. 1198, buddhadatto) paccaya-  
saṁgaho saccasamkhepassa tīkā ceti imā  
atthārasa gandhe akāsi.

sumāngalo nāmācariyo abhidhammāvatāragandhassa  
tīkam (S.v.d. 1227) abhidhammatthavikāsanī<sup>1</sup>  
abhidhammasaṁgahassa tīkā ca abhidham-  
matthavibhāvanī<sup>2</sup> duvidham pakaraṇam akāsi.

dhammakitti nāmācariyo dantadhātupakara-  
naṁ. (S.v.d. 1237, 1261.)

medhamkaro nāmācariyo jinacaritam nāma  
pakaraṇam akāsi.

kañkhāvitaranīyā linatthapakāsinī nisandeho  
dhammanusāraṇī ñeyyāsandati ñeyyāsan-  
datiyā tīkā sumahāvatāro lokapaññattipak-  
araṇam tathāgatuppattipakaraṇam nalā-  
tadhātuvaññanā sihalavatthu dhamma-  
padipako patipattisamgaho vissuddhimag-  
gaganḍhi abhidhammaganḍhi nettipaka-  
raṇaganḍhi visuddhimaggaculla tīkā sotap-  
pamālinī<sup>2</sup> pasadānī okāsalokasūdanī sub-  
odhālamkārassa navatīkā ceti ime vīsatī gandhā

<sup>1</sup> M. omits.

<sup>2</sup> M. oppahalinī.

visatācariyehi visum visum katā. saddhammasirī nāmācariyo saddatthabhedacintā nāma pakaraṇam akāsi.

devo nāmācariyo sumanakūṭavannanā nāma pakaraṇam akāsi. (S.v.d. 1263.)

cullabuddhaghoso nāmācariyo jātattaginidānam sotattaginidānam nāma dve pakaraṇam akāsi.

ratthapālo nāmācariyo madhurasavāhinīx nāma pakaraṇam akāsi.

subhūtacandano nāmācariyo liṅgatthavivaraṇapakaraṇam akāsi.

aggavamso nāmācariyo saddanītipakaraṇam nāma akāsi. (S.v.d. 1288.)

vimalabuddhi nāmācariyo nyāsapakaraṇassa mahātikam nāma akāsi.

guṇasāgaro<sup>2</sup> nāmācariyo mukhamattasāram taṭ-tīkañ ca duvidham pakaraṇam akāsi.

abhayo nāmācariyo saddatthabhedacintāya mahātikam akāsi.

ñānasāgaro nāmācariyo liṅgatthavivaraṇapakāsanam nāma pakaraṇam iti akāsi.

aññataro ācariyo gūlhathatīkam bālappabodhanāñ ca duvidham pakaraṇam akāsi.

aññataro ācariyo saddatthabhedacintāya majjhimatīkam akāsi.

uttamo nāmācariyo bālavatāratīkam liṅgatthavivaraṇatīkañ ca duvidham pakaraṇam akāsi.

aññataro ācariyo saddabhedacintāya navatīkam akāsi.

eko amacco abhidhānappadipikāya tīkam danḍipakaraṇassa magadhahūtam tīkam koladdhajanassa sakatābhāsāya tīkañ ca tividham pakaraṇam akāsi.

dhammasenāpati nāmācariyo kārikam etimāsamidipikam manohārāñ ca tividham pakaraṇam akāsi. (S.v.d. 1245.)

<sup>1</sup> M. °samgāhitikitti.

<sup>2</sup> M. sāgaro.

aññataro ācariyo kārikāya tīkam akāsi.

aññataro ācariyo etimāsamidipikāya tīkam akāsi.

kyacvārañño saddabindu nāma pakaraṇam paramatthabindupakaraṇam akāsi.

saddhammaguru nāmācariyo saddavuttipakāsanam nāma pakaraṇam akāsi.

sāriputto nāmācariyo saddavuttipakāsakassa tīkam akāsi.

aññataro ācariyo kaccāyanabhedāñ ca kaccāyanasāram kaccāyanasārassa tīkañ ca tividham pakaraṇam akāsi.

navo medhamkaro nāmācariyo lokadīpakasāram nāma pakaraṇam akāsi.

aggapāṇḍito nāmācariyo lokuppatti nāma pakaraṇam akāsi.

cīvaro nāmācariyo jaṅghadāsassa<sup>1</sup> tīkam akāsi.

mātikatthadīpanī sīmālamkārassa tīkā vinyasamuṭṭhānadīpanī gandhasāro paṭṭhānagāṇanānayo abhidhammatthasamgahassa samkhepavaṇṇanā navatīkā kaccāyanassa suttaniddeso pātimokkhavisodhanī ceti attha gandhe saddhammajotipālācariyo akāsi.

navo<sup>2</sup> vimalabuddhi<sup>3</sup> nāmācariyo abhidhammapāṇṇarasaṭṭhānam pakaraṇam akāsi.

vepullabuddhi<sup>4</sup> nāmācariyo saddasārattha-jāliniyā tīkā vuttodayatīkā paramattham-añjūsā nāma abhidhammasamgahaṭīkāya anuṭīkā dasagaṇḍhivāṇṇanā nāma magadhabhūtāvidaggaṁ vidadhimukkhamāṇḍanatīkā ceti ime cha gandhe akāsi.

aññataro ācariyo pañcapakaraṇatīkāya navānuṭīkam akāsi.

ariyavamso nāmācariyo abhidhammasamgahaṭīkāya

<sup>1</sup> M. °sakass.

<sup>2</sup> M. omits.

<sup>3</sup> M. vemala°.

<sup>4</sup> M. navo vima°.

maṇisāramāñjūsam nāma navānuṭikam dvārakathāya tīkāya maṇidipam nāma navānuṭikam gaṇḍābharaṇañ ca mahānissarañ ca jātakavisodhanañ ca iti ime<sup>1</sup> pañca gandhe<sup>1</sup> akāsi.

petakopadesassa tīkam udumbaranāmācariyo akāsi.

tam pana pakudhanagaravāsi<sup>2</sup> abhidhammasamgahassa tīkā catubhāṇavārassa atṭhakathā mahāsārapakāsanī mahādīpanī sāratthadīpanī<sup>3</sup> gatipakaraṇam<sup>4</sup> hatthasāro<sup>5</sup> bhummasaṁgaho bhummāniddeso dasavatthu kāyaviratiṭīkā jotanā nirutti vibhattikathā saddhammapālinī<sup>6</sup> pañcagatīvaṇṇanā bālacittapabodhani dhammacakkasuttassa navatīthakathā danḍadhātupakaraṇassa<sup>7</sup> tīkā ceti ime visati gandhā nānācariyehi katā. aññāni pakaraṇāni athi-katamāni. saddhammapālanam<sup>8</sup> bālappabodhanapakaraṇassa tīkā ca jinālamkārapakaraṇassa navatīkā ca lingatthavinicchayo pātimokkhavivaraṇam paramatthavivaraṇam kathāvivaraṇam samantapāsādikavivaraṇam abhidhammatthasamgahavivaraṇam saccasamkhepavivaraṇam saddatthabhedacintāvivaraṇam kaccāyanasāravivaranam abhidhammatthasamgahassa tīkāvivaraṇam mahāvessantarajātakassa vivaranam sakkābhimatam mahāvessantarajātakassa navatīthakathā pathamasam Bodhi lokanīti ca buddhaghosācariyanidānam milindapañhāvanaṇṇanā caturārakkhāya atṭhakathā saddavuttipakaraṇassa navatīkam icc evam pañcavisati pamāṇāni laṅkādīpādisu thānesu panditehi katāni ahesum. sambuddhe gāthā ca naradeva nāma gāthā ca

<sup>1</sup> M. omits.

<sup>2</sup> M. pakuvana<sup>o</sup>.

<sup>3</sup> U. omits.

<sup>4</sup> U. omits.

<sup>5</sup> M. hatthasāgarā.

<sup>6</sup> M. saddadhamma<sup>o</sup>.

<sup>7</sup> U. omits.

<sup>8</sup> M. oyanam.

yadā have cīvaratthi gāthā ca visati ovādagāthā ca dānasatthari sīlasatthari sabbadānavan-ṇanā anantabuddhavaṇṇanāgāthā ca atthavī-sati buddhavandanāgāthā ca atītānāgata paco-cuppanabuddhavaṇṇanāgāthā ca asitima-hāsāvaka vaṇṇanāgāthā ca navahāraguṇav-aṇṇā cāti ime buddha paṇāmagāthāyo pañditehi laṅkādipādisu thānesu katā ahesum.

iti cullagandhavamse gandhakārakācariyadipako  
nāma dutiyo paricchedo.

ācariyesu ca atthi jambudipikācariyā atthi laṅkādipikā-cariyā. katame jambudipikācariyā katame laṅkādipikācariyā.

ma hākaccāyano jambudipikācariyo so hi avanti-ratthe ujjeninagare candapaccotasa nāma rañño purohito hutvā kāmānam adinavam disvā gharavāsam pahāya satthu sāsane pabbajjivtā hetthāvuttapakāre gandhe akāsi.

mahāatthakathācariyo mahāpaccarikācariyo ca mahākurundi kācariyo aññatarācariyehi ime pañ-cāriyo laṅkādipikācariyo nāma tehi buddhagosācariyassa pure bhūtā cire kāle ahesum.

ma hābuddhagosācariyo jambudipiko so kira magadharatthe samgāmarañño<sup>1</sup> purohitassa kesī<sup>2</sup> nāma brahmaṇassautto satthu sāsane pabbajjivtā laṅkā-dipam gato hetthāvuttappakāre gandhe akāsi.

buddhadattācariyo ānandācariyo dhamma-pālācariyo dve pubbācariyā mahāvajirabuddhācariyo cullavajirabuddhācariyo dipamkarācariyo culladhammapālācariyo kassapācariyo<sup>3</sup>ti ime dasācariyā jambudipikā hetthā vuttappa-kāre gandhe akamsu.

mahānāmācariyo aññatarācariyo cullanā-mācariyo upasenācariyo moggallānācariyo samgharakkhitācariyo vācissarācariyo<sup>3</sup> vu-

<sup>1</sup> M. sosankamo<sup>o</sup>.

<sup>2</sup> M. ghosī.

<sup>3</sup> M. omits.

ttodayakācariyo<sup>1</sup> dhammapālācariyo aññatarā dvācariyā<sup>1</sup> anuruddhācariyo khemācariyo sāriputtācariyo buddhanāgācariyo cullamoggallānācāriyo vācitassa<sup>1</sup> pācariyo<sup>1</sup> sumaṅgalācariyo buddhapiyācariyo dhammakitti-ācariyo medhamkarācariyo buddharakkhitācariyo upatissācariyo aññatarā visatācariyā saddhammacārācariyo devācariyo<sup>2</sup> cullabuddhaghosācariyo sāriputtācariyo<sup>2</sup> ratthapālācariyo<sup>3</sup> ti imē eka paññāsācariyā<sup>2</sup> lañkādipikācariyā nāma.

subhūtacandanācariyo<sup>3</sup> aggavamsācariyo navo vajirabuddhācariyo ve pullabuddhācariyo guṇasāgarācariyo abhayācariyo<sup>3</sup> ñānasāgarācariyo dhāmmapālācariyo aññatarā dvācariyā uttamācariyo aññataro ācariyo caturaṅgabalamahāmacco dhammasenāpatācariyo aññatarā tayo ācariyā kyacvārañño ca saddhammaguruācariyo sāriputtācariyo dhammābhinandācariyo aññataro ekācariyo medhamkarācariyo aggapanñditācariyo vajirācariyo<sup>4</sup> saddhammapālācariyo navo vimalabuddhācariyo iti imē tevisati<sup>5</sup> ācariyā jambudipikā hetthāvuttappakāre gandhe pukkāma samkhāte arimaddanānagare akamsu.

navo vimalabuddhācariyo jambudipiko hetthā vuttappakāre gandhe panyanagare<sup>6</sup> akamsu. aññatarācariyo ariyavamsācariyo<sup>6</sup> ti ime dvācariyā jambudipikā hetthāvuttappakāre gandhe avantipure akamsu.

aññatarā visatācariyā jambudipikā hetthā vuttappakāre gandhe kiñcipuranagare akamsu.

iti cullagandhavamse ācariyānam samjataṭṭhanadipiko nāma tatiyo paricchedo.

<sup>1</sup> U. omits.

<sup>2</sup> U. omits.

<sup>3</sup> M. °candāca°.

<sup>4</sup> M. cīvara°.

<sup>5</sup> U. omits.

<sup>6</sup> M. pamya.

gandho pana siyā āyācanena ācariyehi katā siyā anāyācanena ācariyehi katā.

katame gandhā<sup>1</sup> āyācanena katame<sup>2</sup> anāyācanena katā.

mahākaccāyanagandho mahā atṭhakathāgandho mahāpaccariyagandho mahākurundīgandho mahāpaccariyagan-dhassa atṭhakathāgandho ime cha gandhe hi ācariyehi attano matiyā sāsanavuḍḍhyatṭhāya<sup>3</sup> saddhammaṭṭhitiyā katā.

buddhaghosācariyagandhesu pana visuddhimaggo sa m-  
g h a p ā l e n a nāma āyācitena buddhaghosācariyeno kato.

dighanikāyassa atṭhakathāgandho dātthā nāmena sam-  
ghattherena āyācitena buddhaghosācariyena kato. majjhimanikāyassa atṭhakathāgandho b u d d h a m i t t a nāmena therena āyācitena buddhaghosācariyena kato.

samyuttanikāyassa atṭhakathāgandho j o t i p ā l e n a  
nāma therena āyācitena buddhaghosācariyena kato.

aṅguttaranikāyassa atṭhakathāgandho b h a d d a n t a nā-  
mattherena saha ājīva k e n a āyācitena buddhaghosācariyena kato.

samantapāsādikā nāma atṭhakathāgandho b u d d -  
h a s i r i nāmena therena āyācitena buddhaghosācariyena kato.

sattanam abhidhammagandhānam atṭhakathāgandho  
c u l l a b u d d h a g h o s o nāmabhikkhunā āyācitena buddhaghosācariyena kato.

dhammapadassa atṭhakathāgandho k u m ā r a k a s s a-  
p a n a m e n a therena āyācitena buddhaghosācariyena kato.

jātakassa atṭhakathāgandho a t t h a d a s s i b u d d h a-  
m i t t a b u d d h a p i y a s a m k h ā t e h i tīhi therehi āyāci-  
tena buddhaghosācariyena kato.

khuddakapāṭṭhassa atṭhakathāgandho s u t t a n i p ā-  
t a s s a atṭhakathāgandho attano matiyā buddhaghosā-  
cariyena katā.

<sup>1</sup> U. gandhe.   <sup>2</sup> U. adds gandhe.   <sup>3</sup> M. °ne jahana°.

apadānassa atṭhakathāgandho pañcanikāyaviññūhi pañcahi therehi āyācitena buddhaghosacariyena kato.

pātimokkhassa atṭhakathā kañkhavitaranīgandho attano matiyā buddhaghosacariyena kato.

buddhaghosacariyagandhadipanā niṭhitā.

buddhadattācariyagandhesu pana vinayavinicchaya-gandho attano sissena b u d d h a s i h e n a<sup>1</sup> nāma therena āyācitena buddhadattācariyena kato.

uttaravinicchayagandho s a i k h a p a l e n a nāma therena āyācitena buddhadattācariyena kato.

abhidhammāvatāro nāma gandho attano sissena sum-  
a t i nāmattherena āyācitena buddhadattācariyena kato.

buddhavamsassa atṭhakathāgandho ten'eva b u d d h a-  
s i h a nāmattherena āyācitena buddhadattācariyena kato.

jinālampāragandho sa m g h a p a l a t t h e r e n a āyācitena  
buddhadattācariyena kato.

buddhadattācariyagandhadipanā niṭhitā.

abhidhammatthakathāya mūlatikā nāma tīkāgandho  
b u d d h a m i t t a nāmattherena āyācitena ānandācariyena  
kato.

nettikarakānassa atṭhakathāgandho d h a m m a r a k k h i-  
t a n ā mattherena āyācitena dhammapālācariyena kato.

itivuttakaṭṭhakathāgandho udānaṭṭhakathāgandho cariyā-  
pitakaṭṭhakathāgandho theragāthaṭṭhakathāgandho theri-  
gāthaṭṭhakathāgandho vimānavatthupetavatthutthakathā-  
gandho ime satta gandhā attano matiyā dhammapālā-  
cariyena katā.

visuddhimaggatīkāgandho d a t t h a n ā m e n a therena  
āyācitena dhammapālācariyena kato.

dighanikāyatṭhakathādīnam catunnam atṭhakathānam  
tīkāgandho abhidhammatṭhakathāya anutīkāgandho jāta-  
katṭhakathāya tīkāgandho niruttikarakānṭṭhakathāya  
tīkāgandho buddhavamsaṭṭhakathāya tīkāgandho'ti ime  
pañca gandhā attano matiyā dhammapālācariyena katā.

dhammapālācariyagandhadipanā niṭhitā.

niruttimāñjūsā nāma cullatīkāgandho mahāniruttisam-khepo nāma gandho ca attano matiyā pubbācariyehi visum visum kata.

pañcavinañyapakarañassa vinayagañdhi nāma gandho attano matiyā mahāvajirabuddhiācariyena kata.

nyāsasamkhāto mukhamattadipani nāma gandho attano matiyā vimalabuddhiācariyena-kato.

atthabyākkhyāno nāma gandho attano matiyā culla-vimala buddhiācariyena kato.

rūpasiddhigandhassa tīkāgandho sampapañcasatti<sup>1</sup> ca attano matiyā dīpamkarācariyena kato.

saccasamkhēpo nāma gandho attano matiyā culladham-mapālacariyena kato.

mohavicchedanīgandho vimaticchedanīgandho attano matiyā kassapācariyena kato.

patisambhidāmaggatīthakathāgandho m a h ā n ā m e n a upāsakena āyācitena mahānāmācariyena kato.

dīpavamso thūpavamso bodhīvamso cullavamso porānamso mahāvamso cā'ti ime cha gandha attano matiyā mahācariyehi visum visum kata.

navo<sup>2</sup> vamso<sup>2</sup> gandho<sup>2</sup> attano matiyā<sup>2</sup> cullamahānāmācariyena<sup>2</sup> kato.

saddhammapajjotikā nāma mahāniddesassatīthakathāgandho devena nāma therena āyācitena upasenācariyena kato.

moggallānabyākarañagandho attano matiyā moggallānācariyena kato.

subodhālamkāro nāma gandho vuttodayo<sup>3</sup> nāma<sup>3</sup> gandho<sup>3</sup> attano matiyā samgharakkhitācariyena kato.

(vuttodayagandho attano matiyā vuttodayakārācariyena kato<sup>4</sup>).

khuddasikkhā nāma gandho attano matiyā dhammasirācariyena kato.

porānakhuddasikkhātīkā ca mūlasikkhātīkā cā'ti ime

<sup>1</sup> U. sammapañca.—See p. 60.

<sup>2</sup> U. omits.

<sup>3</sup> M. omits.

<sup>4</sup> U. omits.

dve gandhā attano matiyā aññatarehi dvih'ācariyehi visuṇi  
katā.

paramatthavinicchayam nāma gandho samgharak-  
khitaththerena āyācitena anuruddhācariyena kato.

nāmarūpaparicchedo nāma gandho attano matiyā anu-  
ruddhācariyena kato.

abhidhammatthasamgaham nāma gandho nambhānā-  
mena<sup>1</sup> upasakena āyāciteno anuruddhācariyena kato.

khemo nāma gandho attano matiyā khemācariyena kato.

sāratthadipanī nāma vinayatthakathāya tīkāgandho vi-  
neyasamgahagandho vinayasamgabassa tīkāgandho aṅ-  
guttaratthakathāya navā tīkāgandho'ti ime cattāro gandhā  
para k k a m a b ā h u nām ena lañkādipissarena raññā  
āyācitena sāriputtācariyena katā.

sakaṭasaddasatthassa pañcikā nāma tīkāgandho attano  
matiyā sāriputtācariyena kato.

kañkhāvitaranīyā vinayatthamañjusā nāma tīkāgandho  
sumedhānāma ttherena āyācitena buddhanāgācariyena  
kato.

abhidhānappadipikā nāma gandho attano matiyā culla-  
moggallānācariyena<sup>2</sup> kato.

subodhālamkārassa mahāsimā nāma tīkā vuttodayaviva-  
raṇāñ cāti ime dve gandhā attano matiyā vācissarena katā.

khuddasikkhāya sumāngalapasādanī nāma navo tīkā-  
gandho sumāngale na āyacitena vācissarena kato.

sambandhacintātīkā bälavatāro moggallānabyākaranassa  
tīkā cāti ime gandhā sumāngalabuddhamittam  
hākassapasañkhātehi tīhi therehi cadahammakitti  
nāma upasakena vānicabbātu upasakena<sup>3</sup> āyāci-  
tena vā vācissarena katā.

nāmarūpaparicchedassa padarūpavibhāvanam khemapa-  
karaṇassa tīkā sīmalamkāro mūlasikkhāya tīkā rūparūpa-  
vibhago paccayasamgaho cāti ime sattā gandhā attano  
matiyā vācissarena katā.

saccasamkhepassa tīkāgandho sāriputtanāmena therena  
āyācitena vācissarena katā.

<sup>1</sup> M. nampa.

<sup>2</sup> U. mogga°.

<sup>3</sup> U. omits.

abhidhammāvatārassa tīkā abhidhammatthasamgahassa  
tīkā cā'ti ime attano matiyā sumaṅgalācariyena kato.

sāratthasamgahanāmagandho attano matiyā buddhapi-  
yena kato.

dantadhātuvanñanā nāma pakaranam laṅkādipissarassa  
rañño senāpatiāyācitenā dhammaditinnāmācariyena katam.

jinacaritam nāma pakaranam attano matiyā medhamka-  
rācariyena katam.

jinālamkāro jinālamkārassa tīkā attano matiyā buddhara-  
kkhitācariyena katā.<sup>1</sup>

anāgatavamsassa atthakathā attano matiyā upatis-  
sācariyena katā.

kaṅkhāvitaranīyā līnatthapakāsini nāma tīkā nisandeho  
dhammānusārañī neyyāsandati neyyāsandatiyā tīkā suma-  
hāvatāro lokapaññattipakaranam tathā gatuppattipakara-  
nam nalāṭadhātuvanñanā sīhalavatthu dhammadipako  
latipattisamgaho visuddhimaggassa gaṇḍhi abhidhamma-  
gaṇḍhi nettipakaranassa gaṇḍhi visuddhimaggacullanava-  
tīkā sotappamālinī pasādajauanī okāsaloko subodhālam-  
kārassa navatīkā ceti ime visati gandhā attano matiyā  
visatācariyehi visum katā.

saddatthabhedacintā nāma pakaranam attano matiyā  
dhammasirinācariyena <sup>2</sup> kato.

sumanakūṭavanñanam nāma pakaranam rāhula nā-  
matttherena āyācitenā vācissarena katam.

sotattagimalānidānam nāma pakaranam attano matiyā  
cullabuddhaghosācariyena katam.

madhurasavābhī nāma pakaranam attano matiyā rat-  
thapālācariyena katam.

liṅgatthavivaranam nāma pakaranam attano matiyā  
subhūta candana cāriyena katam.

saddanītipakaranam attano matiyā aggavamsācariyena  
katam.

nyāsapakaranassa mahātīkā nāma tīkā attano matiyā  
vimalabuddhācariyena <sup>3</sup> katā.

<sup>1</sup> M. adds amatare nāma.

<sup>2</sup> M. saddha°.

<sup>3</sup> M. vacīra°.

mukhamattasāro attano matiyā gunasāgarācariyena kato.  
mukhamattasārassa tīkā sutasampannakyacvānāmena  
dhammarājino<sup>1</sup> gurusaṁghattherena āyācitenā  
gunasāgarācariyena katā.

saddatthabhedacintāya mahātikā attano matiyā abhayā-  
cariyena katā.

lingatthavivaranapakāsakam nāma pakaraṇam attano  
matiyā nānasāgarācariyena katam.

gūlhatthaṭikā bālappabodhanam ca iti duvidham pakara-  
ṇam attano matiyā aññatarācariyena katam.

saddatthabhedacintāya majjhimaṭikā attano matiyā añ-  
ñatarācariyena katā.

bālāvatārassa tīkā ca attano matiyā uttamācariyena katā.

saddabhedacintāya navā tīkā attano matiyā aññatarāca-  
riyena katā.

abhidhānappadipikāya tīkā daṇḍipakaraṇassa magad-  
habhūtā tīkā cāti duvidhā tīkāyo attano matiyā sīhaśū-  
raṇāmarañño ekena amaccena katā.

koladdhajanassa tīkā pāsādi kena nāma therena  
āyācitenā ca ten'eva amaccena<sup>2</sup> katā.

kārikā nāma pakaraṇam nānagam bhīra nāmena  
bhikkhunā āyācitenā dhammasenāpatācariyena katā.

etimāsamidipanī nāma pakaraṇam manohārañ ca attano  
matiyā ten'eva dhammasenāpatācariyena katam.

kārikāya tīkā attano matiyā aññatarācariyena katā.

etimāsamidipikāya tīkā attano matiyā aññatarācariyena  
katā.

saddabindupakaraṇam ca paramatthabindupakaraṇam  
ca attano matiyā kyacvā nāma raññā katā.<sup>3</sup>

saddavuttipakāsakam<sup>4</sup> nāma pakaraṇam aññatarena bhi-  
kkhunā āyācitenā saddhammagurunā nāmācariyena katam.

saddavuttipakāsakassa tīkā attano matiyā sāriputtācari-  
yena katā.

<sup>1</sup> U. rājino.

<sup>2</sup> M. mahāma°.

<sup>3</sup> M. dhammarājassa gurunā aññatarācariyena katam.

<sup>4</sup> M. ° nam.

kaccāyanasāro ca kaccāyanabhedañ ca <sup>1</sup> kaccāyanasārassa  
tīkā cā'ti tividham <sup>2</sup> pakaraṇam attano matiyā dhaṁma  
nānāndācariyena <sup>3</sup> katam. (S.v.d. 1250.)

lokadipakasāram nāma pakaraṇam attano matiyā navena  
medhamkarācariyena katam.

lokuppattipakaraṇam attano matiyā aggapanḍitācariyena  
katam.

jaṅghadāsakassa magadhabhūtā tīkā attano matiyā va-  
jirācariyena <sup>4</sup> katā.

mātikatthadipanī abhidhammatthasamgaḥavaṇṇanā sī-  
mālamkārassa tīkā gaṇḍhisāro patthānagaṇanānayo cāti  
ime pañca pakaraṇāni attano matiyā saddhammajotipālā-  
cariyena katā.

samkhepavaṇṇanā para kka mā bā h u nā m e n a ja-  
mbudipissarena raññā āyāciten'eva saddhammajotipālā-  
cariyena katā.

kaccāyanassa suttaniddeso attano sissena dhaṁma  
cārittherena āyācitenā saddhammajotipālācariyena  
kato.

vinayasamuṭṭhānadipanī nāma pakaraṇam attano gu-  
runā saṁghattherena āyāciten'eva saddhammajoti-  
pālācariyena katā.

satta pakaraṇāni pana tena pukkamanagare <sup>5</sup> katāni sam-  
khepavaṇṇanā yeva laṅkādipe katā.

abhidhammapaṇṇarasatthānavavaṇṇanam nāma pakara-  
ṇam attano matiyā navena vimalabuddhācariyena katam.

saddasāratthajālinī nāma pakaraṇam attano matiyā  
nāgītācariyena <sup>6</sup> katā. (S.v.d. 1249.)

saddasāratthajāliniyā tīkā panyanagare rañño gurunā  
saṁgharājena āyācitenā ten'eva vimalabuddhācari-  
yena katā.

vuttodayassa tīkā abhidhammatthasamgaḥassa tīkāya  
paramatthamañjūsā nāma anutīkā dasagaṇḍhivanṇanā  
nāma pakaraṇam magadhabhūtam vidaggam vidadhimuk-

<sup>1</sup> M. omits.

<sup>2</sup> M. dividham.

<sup>3</sup> M. aññatrāo.

<sup>4</sup> M. cīvarācīvarena.

<sup>5</sup> M. mukkāo.

<sup>6</sup> U. nāgitena.

hamanḍanassa <sup>1</sup> tīkā cā'ti imāni pañca <sup>2</sup> pakaraṇāni attano matiyā ten'eva navena vepullabuddhācariyena katā.<sup>3</sup>

pañcapakaraṇaṭīkāya navānuṭīkā attano matiyā aññatarācariyena katā.

maṇisāramāñjusā nāma anuṭīkā maṇidipam nāma dvārakathāya anuṭīkā jātakavisodhanañ ca gaṇḍābharaṇañ ca attano matiyā arivavamsācariyena katā.

petakopadesassa tīkā attano matiyā udumbaranāmācariyena makuvanagare <sup>4</sup> katā.

catubhāṇavārassa atṭhakathā mahāsārapakāsinī mahādīpanī sāratthadipanī gatipakaraṇam hatthasāro bhūmimasamgaho bhūmānideso dasavatthu kāyaviratiṭīkā jotanā nirutti vibhattikathā saddhammapālinī pañcagativanṇanā bālaccittapodhanam dhammacakkasuttassa navatṭhakathā dantadhātupakaranassa tīkā ca saddhammopāyano bālap-pabodhanatīkā ca jinālamkārassa navatīkā ca liṅgaṭhavivaraṇaviničchayo pāṭimokkhavivaraṇam paramatthakathā-vivaraṇam samantapāsādikāvivaraṇam catubhāgaṭṭhakatā-vivaraṇam abhidhammatthasamgaṇahavivaraṇam saccasam-khepavivaraṇam saddatthabhedacintāvivaraṇam saddavut-tivivaraṇam kaccāyanasāravivaraṇam abhidhammasamga-hassa tīkāvivaraṇam mahāvessantarajātakassa vivaraṇam sakkābhimatam mahāvessantarajātakassa navatṭhakathā pathamasambodhi lokanīti buddhaghosācariyanidānam milindapanhāvanṇanā caturakkhāya atṭhakathā saddavutti-pakaranassa navatīkā cā'ti imāni cattālisapakaraṇāni attano matiyā sāsanassa jutiyā ca saddhammassa ṭhitiyā ca laṅkādīpādisu visum visum ācariyehi katāni.

sambuddhe gāthā <sup>5</sup> ca -la- navahāraguṇavānṇanā cā'ti ime buddhapaṇāmādikā gāthāyo attano attano buddhaguṇapa-kāsanatthāya attano paresam ca anantapaññāpavattanat-thāya ca pañḍitehi laṅkādīpādisu ṭhānesu visum visum katā.

iti cullagandhavamse gandhakārakācariyadipako  
nāma catuttho paricchedo.

<sup>1</sup> U. omandassa.

<sup>2</sup> M. cattāri.

<sup>3</sup> M. vimala°.

<sup>4</sup> M. pakuto°.

<sup>5</sup> sambuddha.

nāmam āropanam pottham phalam gandhakārassa ca  
lekhāpanam c'eva vadāmi'ham tad anantaran'ti.

tattha caturāśitidhammadakkhandhasahassānam<sup>1</sup> piṭakani-  
kāyañgavaggañipātādikam nāmam.

kena āropitam kim attham āropitan'ti.

tatrāyam visajjanā kena āropitan'ti. pañcasatehi khī-  
nāsavehi mahākassapapamukhehi āropitam. te hi sam-  
buddhavacanam samgāyanti idam piṭakam ayam nikāyo  
idam aṅgam vaggo ayam nidāno'ti evam ādikam nāmam  
kārāpentī.<sup>2</sup>

katha āropitan'ti. rājagahe vebhārapabbatassa pāde  
dhammamañḍape āropitam.

kadā āropitan'ti. bhagavato parinibbute pathamasamgā-  
yanakāle āropitam tike māse nikhamaniye.

kim attham āropitan'ti. dhammadakkhandhanam anatthāya  
sattahitāya vohārasukhatthāya ca āropitam.

samgītikāle pañcasatā khīnāsavā tesam ca dhammadakkhan-  
dhānam nāmavaggañipātakā. imassa dhammadakkhandhassa  
ayam nāmo hotu imassa pakarañassa ayam nāmo'ti abra-  
vum sabbanāmādikam kiccam akamsu.<sup>3</sup>

dhammadakkhandhanāmadīpanā  
niññhitā.

caturāśitidhammadakkhandhasahassāni kena potthake  
āropitāni kattha āropitāni kadā āropitāni kim attham  
āropitāni. ayam pucchā. tatrāyam visajjanā. kena āropi-  
tānīti. khīnāsavamahānāgehi āropitāni.

katha āropitāni. lankādīpe āropitāni. kadā āropitāni.  
saddhātissarājino puttassa vattagāmañirājassa kāle āropi-  
tāni.

<sup>1</sup> M. adds sahassāni.

<sup>2</sup> M. karonti.

<sup>3</sup> M. adds

te khīnāsavā yadi nāmādikam kiccam akatam na supā-  
katam tasmā vohārasukhatthāya nāmādikam kiccam anā-  
gate dhapirakkhāya (?) nāmādikam pavattitam asamjānā-  
māno suññhupākato sabbaso cāveti.

kim attham āropitāni. dhammakkhandhānam avidha-  
sanatthāya saddhammathitiyā sattahitāya aropitāni <sup>1</sup>.

tato paṭṭhāya te sabbe nikāyā honti potṭhake |  
atṭhakathā tīkā sabbe honti potṭhake thitā |  
tato paṭṭhāya te sabbe bhikkhū ādimahāganā |  
potṭhakesu thite yeva sabbe passanti sabbadā |  
potṭhake āropanadīpikā nitthitā.

<sup>1</sup> M. adds

dharamāno bhagavā amhākam sugato dharo |  
nikāye pañca desesi yāva nibbānagamanā ||  
sabbe pi te bhikkhū ādi manasā vacasā maro (?) |  
sabbe vācuggatā honti mahāpaññāsatiro (?) ||  
nibbute lokanāthamhi bhato (?) vassasatam bhave |  
ariyā nariyā pi ca sabbe vācuggatā dhuvam |  
tato param atṭhārasam dvisatam vassagaṇanam |  
sabbe puthujjanā c'eva ariyā ca sabbe pi te |  
manasā vacasā yeva vācuggatā sabbadā |  
duṭṭhagāmanirañño ca kālo vācuggato dhuvam |  
ariyā nariyā pi ca nikāre dhāraṇam sadā (?) ||  
tato paramhi rājā vam tato cuto ca tusite |  
uppajji devaloke so devehi parivārito |  
saddhātisso'ti nāmena tassa kim ninikohi to (?) |  
takoladdharaṭṭho hoti buddhasāsanampālako ||  
tadā kāle bhikkhu āsi sabbe vācuggatā sadā |  
nikāye pañcavidhe va yāvā rañño mananā ||  
tato cuto sa rājā ca tusite uppajjati |  
devaloke thito santo tadā vācuggatā tato |  
tassa puttā pi ahesum anekā'va rajjam gatā |  
anukkamena cutā te devalokamhi satā dhuvam ||  
tathā pi te sabbe bhikkhū vācuggatā'va sampada (?)—  
nikāye pañcavidhe va dhāraṇā va satimatā (?) |  
tato param potṭhakesu nikāyā pañca pi thitā |  
tadā atṭhakathā tīkā sabbe gandhā potṭhake gatā |  
sabbe potṭhesu ye gandhā pāli-atṭhakathātīkā |  
samṭhitā samṭhitā honti sabbe pi no nassanti te ||  
tadā te potṭhake yeva nikāyā pi thitākhilā |

yo koci paññito vīro atthakathādikam gandham karoti kārāpeti vā tassa anantako hoti puññasamcayo anantako hoti puññānisamo caturāśiticiyayahassakaraṇasadiso caturāśitibuddharūpakaraṇasadiso caturāśitibodhirukkhasahassaropanasadiso caturāśitivihārasahassakaraṇasadiso.

yo ca buddhavacanamañjusam karoti vā kārāpeti vā (so ca buddhavacanam karoti vā kārāpeti vā) <sup>1</sup> yo ca buddhavacanam potthake lekhām karoti vā kārāpeti vā yo ca potthakam vā potthakamūlam vā deti vā dāpeti vā yo ca telam vā cunnam vā dhañnam vā (potthakapuñchanatthāya yam kiñci navattam (?) potthakachidde anitthāya (?) yam kiñci suttam vā) <sup>1</sup> kaṭṭaphalakadvayam potthakam vūhanatthāya yam kiñci vattam vā potthakabandhanatthāya yam kiñci yottam (vā potthakalāpapūtanatthāya yam kiñci tavikam (?)) <sup>1</sup> deti vā dāpeti vā yo ca haritālena vā manosilāya vā suvanñena vā rajatena vā potthakamandanam vā kaṭṭaphalakamanḍanam vā karoti vā kārāpeti vā tassa anantako hoti puññasamcayo anantako hoti puññānisamso caturāśiticiyayahassakaraṇasadiso caturāśitivihārasahassakaraṇasadiso bhave nivattamāno so silagunam upāgato mahātejo sadā hoti sīhanādo visārado.

āyuvanñabalupeto dhammakāmo bhave sadā |  
devamanussalokesu mahesakkho anāmayo ||

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tadā atthakathādīni bhavantīti vadanti ca ||  
parihāro paññitehi vattabo'va  
lañkādipissarañño'va saddhātissassa rājino ||  
vuttalañkādipissa issaro dhammiko dharo |  
tadā khināsavassa rājinoputta lañkādipissa issaro  
dhammiko dharo ||  
tadā khināsavā sabbe olokenti anāgatā khināsavā  
passanti te duvaññe va puthujjano (?)  
sabbe pi te bhikkhu ādi bahutarā puthujjanā |  
na sikkhisanti te pañca nikāye vācuggatam iti ||  
potthakesu sabbe pañca ārodhapanti khināsavā |  
saddhammacīvaraṭṭhāya (?) janānam puññatthāya ca ||

<sup>1</sup> U. omits.

bhave nivattamāno so paññavā susamāhito |  
 adhipaccaparivāro sabbasukhādhigacchati ||  
 saddho vihārī hadayaññū<sup>1</sup> sa vihagato bhave |  
 aṅgapaccaṅgasampanno ārohoparināhavā ||  
 sabbasattappiyo loke sabbattha pūjito bhave |  
 devamanussasamcaro mittasahāyapālito ||  
 devamanussasampatti anubhoti punappunam |  
 arahattaphalam patto nibbānam pāpuṇissati ||  
 patisambhidā catasso abhiññā chabbidhe vare |  
 vimokkhe at̄thake set̄the gamissati anāgate ||  
 tasmā hi paññito poso sampassam hitam attano |  
 kāreyya sāmām gandhe ca aññe hi pa kārāpaye ||  
 pot̄thake ca gandhe pāliaṭṭhakathādike |  
 dhammamañjusā gandhe ca lekhām kare kārāpaye ||  
 pot̄thakam pot̄thakamūlam ca telam cuṇṇathusam pi  
     ca |  
 pilotikādikam suttam kat̄thaphaladvayam pi<sup>2</sup> ca ||  
 dhammapūtanatthāya<sup>3</sup> ca yam kiñci mahagghavattam |  
 dhammabandhanayottam ca yam kiñci ṭhapitam pi<sup>4</sup> ||  
 dadeyya dhammavettam pi vippasannena cetasā |  
 aññe cāpi dajjāpeyya mittasahāyabandhave'ti ||  
 gandhakaralekhe lekhāpanānisamsadipanā  
     niṭṭhitā.

iti cullagandhavamse pakiñṇakadipako nāma pañcamo  
 paricceedo.  
 so 5 hamsāratṭhajāto nandapañño'ti visuto |  
 saddhāsilavirupeto dhammasāragavesano<sup>6</sup> ||  
 so yam.<sup>7</sup>

<sup>1</sup> M. hadaññū.—U. °hato.      <sup>2</sup> M. °ṭṭhayamhi.

<sup>3</sup> M. °madana°.      <sup>4</sup> M. ca.      <sup>5</sup> U. omits.      <sup>6</sup> M. °rasa°.

<sup>7</sup> U. aham.—M. adds

bhogam tvāvidham  
 jinanuvayam pūram sabbadhammam vicinanto  
 visati missam gato ||  
 sabbadhammavissajjanto kikārañ'eva bliikkhuno |  
 chavassāham ganam bhitvā kāmānam abhimaddanam ||

santisabhāvam nibbānam gavesanto punappunam |  
 vasantō <sup>1</sup> tam manorommam <sup>2</sup> piṭakattayasamgaham |  
 gandhavamsam imam̄ khuddam nissāya <sup>3</sup> jaṅghadāsa-  
 kan'ti ||

iti pāmojjatthāyāraññavāsinā nandapaññācariyena  
 kato cullagandhavamso  
 nitthito.

<sup>1</sup> U. adds araññavihāre.—M. gavesanto.

<sup>2</sup> M. vanārammam.                   <sup>3</sup> M. abhiya sañghe.

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 yathā hi ḡrenyo, 269, 21.  
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 yadā pāṁçvañjalir, 402, 21.

yadā bhavati, 252, 28. 27  
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yadā mayā çatru<sup>o</sup>, 387, 10.  
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     13. (cf. ayam muktena.)  
  
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## Notes and Queries<sup>1</sup>

BY THE

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### AKKULA, PAKKULA, BAKKULA, VAKKULA.

"ATHA kho Ajakalāpako yakkho Bhagavato bhayam . . . uppādetukāmo yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavato avidūre tikkhattum akkulopakkalo ti akkula-pakkulikam akāsi."

"Yadā sakesu dhammesa pāragū hoti brāhmaṇo  
Atha etam piśācañ ca bakkulañ c' ātivattatī ti"  
(Udāna, I. 7).

The various readings are akkulobakkulo and akkulavakkulikam. The sense requires that we should read akkulopakkuloti. The yakkha is described as uttering some fearful sounds, which are represented by the words akkulopakkulo, each of which, the Commentator says, is an imitative word (*anukarana-sadda*). But they are only apparently mimetic, and are not true onomatopoeios, like our nursery exclamation—fee fie fo fum. For akkula = ākula, troubled, perplexed, confounded; vakkula = vākula = vyākula, frightened, agitated. The Commentator says that *some* take this view of the derivation of these terms.

Akkulo pakkulo are merely instances of an *interjectional* use of the words (ākula vyākula, some-

<sup>1</sup> Many of the "Notes" are merely meant to be "additions" to Childers' Dictionary, and are not here given on account of any *crux* they may contain.

thing like the employment of "death and destruction," "fire and fury" to convey the notion of something fearful, in lieu of imitative words. Pisācas, yakkhas, and other demons were supposed to utter awful cries (cf. Jat. III. p. 147).

As any detailed description of a demon is very rare in any old Pāli text, I give the following from the Jaina sutta, "Uvāsaga-dāso" (ed. Hoernle, i. pp. 65-69) :—

"Of the pisāya form—the following is said to be a full description : its head was fashioned like a cattle-feeding basket, its hairs looked like the awn of ears of rice and shone with a tawny glare; its forehead was fashioned like the belly of a large water-jar; its eyebrows were like lizards' tails dishevelled, and of an aspect disgusting and hideous; its eyes were protruding from its globular head . . . its ears were exactly like a pair of winnowing sieves . . . ; its nose was similar to the snout of a ram, and its two nostrils were fashioned like a pair of cooking stoves with large orifices; its beard was like the tail of a horse, of an exceeding tawny hue . . . ; its lips were pendant exactly like those of a camel; its teeth (in length) looked like ploughshares; its tongue was exactly like the pan of a winnowing sieve . . . ; its jaws in length and crookedness were fashioned like the handle of a plough, and its cauldron-like cheeks were hollow and sunken and pale, hard and huge; its shoulders resembled kettle-drums; its chest (in width) resembled the gate of a goodly town; its two arms (in bulkiness) were fashioned like the shafts of smelting furnaces; its two palms (in breadth and bulkiness) were fashioned like the slabs for grinding turmeric; the fingers of its hands . . . were fashioned like the rollers of grinding slabs; its nails were fashioned like the valves of oyster-shells; the two nipples on its breast depended like a barber's pouch; its belly was rotund like (the dome of) an iron smelting furnace; its navel (in depth) looked like the rice-water bowl (of a weaver) . . . ; its two thighs were like a pair (of shafts of) smelting furnaces; its knees were like the cluster of blossoms of the Ajjuna tree, excessively tortuous . . . ; its

shanks were lean and covered with hair; its two feet were fashioned like (large) grinding slabs; the toes of its feet were fashioned like the rollers of (large) grinding slabs, and its nails were fashioned like the valves of an oyster shell. . . . The knees (of this demon) were shaking and quaking; his eyebrows were knit and bent; his tongue was protruding from his widely opened mouth; he (wore) a chaplet made of lizards; a garland of rats hung around him by way of adornment; (he wore) earrings made of mungooses, and a scarf made of serpents; he slapped his hands on his arms, and roared; and laughed aloud in a horrible manner; he was covered with various sorts of hair of five colours."

The following is the Commentary on a part of the *Udāna*, I. 7:—

Sattame Pāvāyan ti evam nāmake Malla-rājūnam nagare. Ajakalāpake cetiyēti Ajakalāpakena nāma yakkhenā pariggahitattā Ajakalāpakan ti laddhanāme manussānam cittikataṭṭhāne. So kira yakkho aje kalāpetvā bandhanena ajakotṭhāsenā saddhim balim paṭicchati (MS. bali pacicchati) na aññathā; tasmā Aja-kalāpako ti paññā-yittha. Keci pana ‘ajake viya satte lāpetīti Ajaka-lāpako ti. Tassa kira satthā balim upanetvā yadā aja-saddam katvā balim upaharanti tadā so tussati, tasmā Ajaka-lāpako ti vuuccatīti.’ So pana yakkho ānubhāvasampanno kakkhalo pharuso tattha ca sannihito, tasmā tam thanam manussā-yāvitam karonti kālena kālam balim upaharanti, tena vuttam Ajakalāpake cetiyēti.

Ajakalāpakkassa yakkhasa bhavane ti tassa yakkassa vimāne. Tadā kira satthā tam yakkham dametukāmo sāyaṇhasamaye eko adutiyō pattacivaram ādāya Ajakalāpakkassa bhavanadvāram gantvā tassa dovārikam bhavanam pavisanatthāya yāci. ‘So kakkhalo bhante Ajakalāpako yakkho, samaṇo ti vā brāhmaṇo ti vā gāravam na karoti, tasmā tumhe evam jānātha, mayham pana tassa ca anārocanam ayuttan’ ti tāvad eva yakkhasamāgamaṁ gatassa Ajakalāpakkassa santikam

vāta-vegena agamāsi. Satthā anto-bhavanam pavisitvā Ajakalāpakassa nisidana-maṇḍape paññattasane nisidi. Yakkhassa orodhā satthāram upasaṅkamitvā ekamantam atṭhamsu. Satthā tāsam kālayuttam dhammim katham kthesi. Tena vuttam Pāvāya m viharati Ajakalāpassa yakkhassa bhavane ti.

Tasmīm samaye Sānāgirahemāvatā (sic) Ajakalāpakassa bhavana-matthakena yakkha-samāgamam gacchantā, attano gamane asampajjamāne, ‘kinnu kho kāranan’ ti āvajjantā satthāram Ajakalāpakassa bhavane nisinnan disvā tattha gantvā Bhagavantam vanditvā, ‘bhante mayam yakkha-samāgamam gamissāmā ti’ (MS. gamissāmīti) āpucchitvā padakhiṇam katvā gatā yakkhasannipāte. Ajakalāpakan disvā tuṭṭhi pavedayimsu—‘labbā te āvuso Ajakalāpaka te bhavane sadevake loke aggapuggalo. Bhagavā va [MS. ca] nisino upasaṅkamitvā Bhagavantam payirupāsatu dhammañ ca suṇāhitī.’ So tesam katham sutvā ime ekassa munḍakassa samanassa bhavane nisinnabhāvam kathentīti kodhābhībhūto hūtvā—‘ajja mayham tena samanena saddhim saṅgāmo bhavissatīti’ cintetvā yakkhasannipātato utṭhahitva dakkhiṇam pādām ukkhipitvā satṭhiyojanamattam kuṭam [read akkamitam?] dvīdhā ahosi. Sesam ettha yam vattabbam Ālavakasutta-vanṇanāyam āgata[najyen] eva veditabbam. Ajakalāpakassa samāgamo hi Ālavakasamāgamasadiso va. Tam sutvā patikarane ti (MS. padikarane) ti vissajjanam bhavanato ti. Tikkhattum nikhamanam pavesanañ ca. Ajakalāpako hi āgacchanto yeva ‘etehi yeva tam samanam palāpessāmīti’ Vātamāṇḍalādikena vasse ca samutṭhapetvā tehi Bhagavato kiñci kesaggamattam pi kātum asakkonto nānāvidhaphaharaṇa-hattho ativiya bhayānakarūpe bhūtagane nimminitvā tehi saddhim Bhagavantam upasaṅkamitvā antanten’eva caranto sabbarattim nānappakāram katvā pi Bhagavato kiñci kesaggamattam pi nisinnatṭhānato cālanam kātum nāsakkhi. Kevalam pana ‘ayam samano mam anāpucchā mayham bhavanam pavisitvā nisidatīti’ kodhavasena pajjaliti. Ath’assa Bhagavā cittuppatti[m] nātvā ‘seyyathāpi nāma caṇḍakukkuṭassa

nāsāya cittam (?) bhindeyya evam so bhiyyosomattāya candataro assa, evam evāyam yakkhe mayi idha nisinne cittam padūseti, yannūnāham bahi nikkameyyan ti' sayam eva bhavanato nikkhmitvā abbhekāse nisidi. Tena vuttam tena kho pana samayena Bhagavā rattandhakara timisāyam abbhokāse nisino hotiti. Tattha rattandhakāratimisaya nti rattiyaṁ andhakaraṇatamasī, cakkhuviññānuppattivirahite bahālandhakāre ti attho. Caturaṅgasamannāgato kira tadā andhakāro pavattatiti. Devo ti megho. Ekamekam phusitakam udaka-bindum pāteti.

Atha yakkho 'iminā saddena tāsetvā imam samanam palapessāmī' Bhagavato samipam gantvā akkulo ti ādinā vā bhisanam akāsi. Tena vuttam atha kho Ajakapālako ti ādi. Tattha bhayan ti cittatrāsam, chambhitattan ti ūrutthambhaka-sarirassa chambhita-bhāvam, loma ha m s a n t i lomānam pahatthabhāvam. Tīhi padehi bhayuppattim eva dasseti. Upasānakam iti. Kasmā panāyam evam-adhippāyo upasānkami? nanu pubbe attanā kātabbavippakāram akāsi? saccam akāsi. Tam pan' esa antobhavane khemathāne thirabhūmiyam thitassa na kiñci kātum sakkhi, idāni bahi thitam evam bhimsāpetvā pālapetum sakkā ti maññamāno upasānkami. Ayam hi yakkho attano bhavanam thirabhūmīti māññati, tattha thitattā ayam hi samano na bhāyatīti ca.

Tikkhattumakkulo pakkulo ti akkula-pakkulikam akāsīti tayo vāreakkulo pakkulo ti bhimsāpetukāmatāya evarūpam saddam akāsi. Anukaranaśaddo hi ayam. Tadā hi so yakkho Sineru(m). ukkhipanto viya, mahāpaṭhavi(m) parivattanto viya ca, mahatā ussāhena asani-sata-saddassa saṅghātam viya ekasminm thāne puñjakatam hutvā vinicchayantam disāvajānam kappa - gajjita - kesara - sīhānam sīha-ninnādam, yakkhānam hunkāra-saddam, bhūtānam atthabāsāvam, asurānam appotana-ghosam, indassa devarañño vajiranigghosa-nighosam attano gambhiratayā vipphāritatāya bhayānakatāya ca avasesam saddam abhibhavantam iva

ca, kappa-vuṭṭhāṇa-mahāvāta-manḍalikāya vinigghosam, puthujjanānam hadayam phālentam viya mahantam patibhayanigghosam avyattakkaram tikkhattum attano yakkhita-gajjitatam gaggi ‘etena imam samaṇam bhimsapetvā palapessamīti.’ Yassam nicchāraṇena pabbatāpatikam muñcimsu, vanappati-jetṭhake upādaya sabbesu rukkhalatā-gumbhesu pattaphalapupphā nisidiyimsu, tiyajanasaḥassa-vitthatāyato pi Himavanta pabbatarājā ca ekam pi sañkampi sampavedhi, bhummadevatā ādim katvā yebhuyyena devatānam pi ahud eva bhayam chambhitattam lomahamsam pageva manussānam aññesañ ca apadadvipadacatuppādānam mahāpaṭhaviyā udriyana-kālo viya mahati vibhimsakā ahosi, sakakalsmim Jambudipatale mahantam kolāhalam udapādi. Bhagavā pana tam saddam kisminti amaññamāno niccalo nisidi. Mā kassaci iminā antarāyo hotū ti adhiṭṭhāsi. Yasmā pana so saddo akkula-pakkula iti iminā ākārena sattānam sotopatham agamāsi, tam tasmā tassa anukarāṇa-vasena akkulo ti yakkhassa ca tissam nigghosa-nicchāraṇāyam akkula-pakkula-pakaranam atthiti katvā a k u l a - p a k k u l i k a m a kāsī ti saṅgaham aropayimsu. Keci pana ākula - b y ā k u l a iti pada-dvayassa pariyāyābhidhānavasena akkulo pakkulo ti āsāsa saddo vutto ti vadanti. Yathā ekam ekaṅganan ti yasmā ekavāram jātako patham uppatti-vasen’ eva nibbat-tattā ākulo ti ādi attho akāro taśca ca ākārāgamam katvā rassattam katan ti, dve vāre pana jāto bakkulākula-saddo c’ettha jāti pariyāyo kolaṅkolāti ādisu viya vutta-adhippāyānuvidhāya ca saddappayogavigamena pade jalā-bujasihavyagghādayo dutiyena andaja-āsīvisa-kaṇha-sappādayo vuccati, tasmā sihādiko viya, āsīvisādiko viya ca, ahan te jīvitahārako imam attham yakkho padañ ca yena dassetiti añño. Apare pana a k k h u l o b h a k k h u l o ti pālim vatvā, akkheto khepetum vināsetum ulati pavattatīti akkhulo, bhakkhitum ulatīti bhakkhulo . . . vadanti.

## AGGINIKĀSI.

“Padumam yathā aggini kāsi - phālimam” (Jāt. III. p. 320).

Agginikāsi = suriya. cf Sk. kāsi, ‘the sun.’

## AGGO.

"Vihāragga," cf. Sk. agra, 'multitude,' and see Cullav. VI. 11. 3; XII. 1. 1.

## AGHĀVĪ.

"So 'ham na sussam̄ asamadburassa dhammam̄ ten' amhi atto vyasanagato aghāvī" (Sutta N. III. 11. 16).

Aghāvī (adj.), 'suffering'; cf. Sk. agha, 'pain,' 'suffering.'

## AÑKETI.

"Imasmim̄ pana rukkhe ambāni aṅketvā gahitāni ekam̄ phalam̄ asamente amhākam̄ jīvitam̄ n' atthi" (Jāt. II. p. 399).

Añketi = Sk. aṅkayati, 'to mark.' In the following passage it means 'to brand.'

"Kincid eva dosam̄ disvā taletvā bandhitvā lakkhaṇena aṅketvā disāparibhogena pi bhuñjissanti" (Jāt. I. p. 451).

## AÑGĀRĪ.

"Aṅgārino dāni dumā bhadante phalesino chadanam̄ vippahāya

te accimanto va pabhāsayanti. . . ."

(Thera G. v. 527, p. 56; Jāt. I. p. 87, Translation, p. 121).

Aṅgāri=bright, red : cf. Sk. aṅgāra, a fire brand ; aṅgāri, a portable fire-place. Aṅgāraka, the planet Mars (see Sum. p. 95).

## AÑGINĪ.

Aṅginī=aṅga-latthi-sampanna (Therī G. v. 297, p. 152 and Com. p. 206).

Does aṅga-latthi = Sk. aṅga-rakta, a plant with pale red blossoms? The mention of pāṭali in this verse seems to indicate this.

## ACCĀVADATI.

"Athā kho sā bhikkhunī tassa bhikkhuno bhuñjantassa pāniyena ca vidhūpanena ca upatīṭhitvā accāvadati" (Suttav. II. p. 263).

**Accāvadati** (*at y - ā - vad*, not in Sanskrit) seems to have the meaning of 'to greet too familiarly.'

#### ACCHUPETI.

"Atha kho so bhikkhu aggalam accupesi," then that bhikkhu inserted a gusset (into his under-garment) (Mahāv. VIII. 14. 1, p. 290). For the passive *acchupīyati* see Cullav. V. 9. 2.

**Acchupati** (*ā + chup*, not in Sañskrit), 'to insert, fit in.'

#### AJAKARA.

"Tesam ajakaram medam accahāsi bahutāso" (Jāt. III. p. 484).

**Ajakara** = Sk. *ajagara*, a boa-constrictor (see Mil. pp. 303, 406).

#### AJJHA.

"Ajjhāgare," in one's own house (Ānguttara III. 31). Sk. *ātmya*, through the forms *ad mya*, *adhya*?

#### AJJHAPPATTO.

"Atha nam so sakuno ajjhappatto . . . ākāsam pakkhandi" (Dhammapada, p. 155).

"Dijo yathā kubbanakam pahāya  
bahupphalam kānanam āvaseyya  
evam p'aham appadasse pahāya  
mahodadhim hamsa-r-iv' ajjhappatto"

(Sutta N. V. 18. 11, p. 207).

"So passasanto mahatā phaṇena bhujaṅgamo kakkatam ajjhappatto" (Jāt. III. p. 296).

**Ajjhappatta** (*adhy - ā prāp*, not in Sanskrit)= *sampatta*, 'come to, reached.'

"Atha nam tattha gocaram ganhantam disvā sakunagghi sahasā ajjhappattā aggabesi" (Jāt. II. pp. 59, 60).

"Vitapao ajjhappatto bhañji lohitapo tapam" (Ibid. p. 450).

Here *ajjhappatto* seems to mean 'come down on,' 'flown at,' 'rushed at.'

## AJJHAYANA.

“Bhagavā pi . . . ajjhaya n a - ajjhāpana-pubba-jināciṇñamānsatthi-pavēni-vamsa-dharanō” (Mil. p. 225-6).

It is contracted to *ajjhena* in the phrase *ajjhena-kujja* (Sutta N. II. 2. 4)=niratthakānatthajanakagantha-pariyāpunana (Com.)

Prof. Fausböll explains the compound as ‘worthless reading,’ but as *kujja* = Sk. *kubja*, it probably means ‘perverting the (true) reading,’ ‘corrupting the text.’

*Ajjhayana* = Sk. *adhyayana*.

## AJJHĀYAKA.

(1) “Ajjhāyako pi ce assa tiṇṇam vedāna pāragū” (Thera G. v. 1171, p. 105).

“Ajjhāyako mantadharo tiṇṇam vedāna pāragu” (Jāt. I. p. 3, Aṅguttara III. 58, 1, p. 163).

(2) “Punadivase rājā supin ajjhāyake pucchi” (Suttav. I. p. 310).

In the first passage *ajjhāyaka* is ‘a student of the sacred books;’ and in (2) it means ‘an interpreter’ (cf. Sk. *adhyāya*, ‘a reader, student’).

## AJJHITTHA.

“Athā kho Mahā-aritthathero Mahinda-ttherena ajjhittho attano anurūpena pattānukkamena dhammāsane nisidi” (Suttav. I. p. 342; Mahāv. II. 15. 5).

*Ajjhittha* (*adhy-i sh*, not in Sanskrit), ‘requested.’

## AJJHĀRŪHATI.

“Ajjhārūhati dummedho” (Samyutta XI. 1. 5).

*Ajjhārūhā* rukkhā (Jāt. III. p. 399, l. 14).

*Ajjhārūhati* (Sk. *adhy-ā-rūh*), ‘to increase, grow.’

*Ajjhārūha* = Sk. *adhyārūdha*.

## AJJHUPAGACCHATL.

“Dhanum tūniñ ca nikhippa saññanam ajjhupāgami” (Jāt. II. p. 408).

Saññam ajjhō = pabbajjam upagato; pp. ajjhupāgata (Mil. p. 300; Thera G. v. 587, p. 61).

Ajjhupagacchati (adhy-upa-gam, not in Sanskrit),  
'to resort to, practise.'

## AJJHUPEKKHATI.

"Yam so attano orase piye putte. . . . disvā ajjhupēkkhi" (Mil. p. 275). See Aṅguttara III. 27; p. 126-7; III. 100. 13; Sum. p. 53.

Ajjhupekkhati (adhy-upeksh, not in Sanskrit, from root īksh), 'to be indifferent, to disregard.'

## AJJHUPAHARATI.

"Yato ca so bahutaram bhojanam ajjhupāhari  
tato tatth' eva samsidi, amattaññu hi so ahu"

(Jāt. II. p. 293).

Ajjhupaharati = ajjhoharati, 'to eat' (adhy-upa-hṛi not in Sanskrit).

## AJJHUPETA.

"Suciram avanipālo saññamam ajjhupeto" (Dāth. IV. v. 5; see Jāt. IV. p. 440).

Ajjhupeta (adhy-upeta, not in Sanskrit), 'arrived at, attained.' See AJJHUPAGACCHATI.

## AJJHETI.

"Na so socati, nājjheti" (Sutta N. IV. 15, 14).

Ajjheti (Sk. adhyeti) = abhijjhāti (abhijj, hāyati), 'to long for,' 'covet' (see Dāth. III. v. 81).

## AJJHOGĀHETI.

"Yadā āham bahāraññe suññe vivinakānane  
ajjhogāhetvā viharāmi Akatti nāma tāpaso"

(Car. Pit. I. 3).

"Puriso nāvāya mahāsamuddo ajjhogāhitvā" (sic) (Mil. p. 87). "Vanam ajjhogāhetvā" (Ibid. p. 300; Jāt. I. p. 7; Suttav. I. p. 148).

Ajjhogāheti (adhy-ava-gāh, not in Sanskrit), 'to plunge into, to enter.'

## AJJHOPANNA.

“So tam pindapātām gathito mucchito ajjhopanno . . . paribhuñjati” (Aṅguttara III. 121; see ibid. II. 5. 7; Udāna VII. 3. 4; Sum. p. 59).

Ajjhopanna, ‘attached to,’ ‘cleaving to,’ from adhy-a-va-pa-d (not in Sanskrit).

## AJJHOSĀYA.

“Sabbe bālaputhujjanā kho . . . ajjhattika-bāhire āyatane abhinandanti abhivadanti ajjhosāya tiñthanti” (Mil. p. 69; see Thera G. v. 794, p. 77). For ajjhosāna, see Aṅguttara II. iv. 6, p. 66.

Ajjhosāya gerund of ajjhoseti (Sk. adhy-ava-sa).

## AÑCATI.

“Udakam añcati” (Jāt. I., Com. p. 416); añcati = udañcati, ‘to draw up’ (water out of a well). See Udañcanī. Cf. “añcāmi nam na muñcāmi asmā sokapariddavā” (Thera G. v. 750, p. 74).

## AÑJANA.

The only meaning assigned to añjana by Childers is ‘a collyrium for darkening the eye-lashes,’ but it has also the sense of ‘ointment’ (for the eye).

“Añjanan ti dve vā tīni vā pañalāni (cataracts in the eye) niharañasamattham khārañjanam” (caustic ointment) (Sum. p. 98).

Añjani, ‘box for ointment’ (Mahāv. VI. 12. 1; Cullav. V. 28). See Thera G. v. 778, p. 75.

## ATTAKA.

“Añtakam katvā” Jāt. III. p. 322), ‘a kind of platform on a tree for a sportsman’ (Jāt. I. p. 173). Cf. Sk. atta, ‘a watch-tower’ (Sum. p. 209).

## ATTIYATI.

“Te sakena kāyena attiyanti harāyanti jigucchanti”

‘Abhivadanti here seems to mean welcome, delight in.

(Suttav. I. p. 68). See Jāt. I. p. 292, II. p. 143; Ther G. v. 140, p. 137.

We also find the form addiyati (Therī G. Com. p. 204) and addito (Ibid. v. 328, p. 155).

Cf. “Santi Bhagavataḥ ḡrāvakā ye 'nena pūtikayen ārdīyamānā jehriyānte vijugupsamānāḥ ḡastram apy ādhārayanti” (Divyāvadāna, p. 39, l. 7).

#### AJĀ.

In the Pāli Text Society's Journal for 1884 aṭa was pointed out as meaning ‘the *claw* of a crab’ (see Samyutta IV. 3. 4, p. 128). It also occurs in Mahāvagga I. 71. 1, p. 91, where it is applied to the ‘nails,’ but is translated ‘thumbs’ in the Vinaya Texts, vol. i. p. 225.

#### ANDAKA.

“Aṇḍakavāco” = sadosavāco (Jāt. III. p. 260). Aṇḍaka, ‘harsh,’ a blunder for cāṇḍaka?

#### ATI.

Under ati Childers note its use before *adjectives* to express the meaning of ‘over, beyond, very,’ but gives no instances of the combination of this particle with *nouns*. Cf. the following:—

Ati-aggatā = ‘immense superiority’—“Buddho ati-aggatāya anupamo” (Mil. p. 278).

Ati-jaccatā = ‘great efficacy’—“Agado ati-jaccatāya pilāya samugghātako rogānam antakaro” (Mil. p. 278).

Ati-papabhatā = ‘intense brilliancy’—“Suriyo ati-papabhatāya timiram għāteti” (Mil. p. 278).

Atibhārikatā = ‘immense weight’—“Sineru ati-bhārikatāya acalo” (Mil. p. 278). Cf. atibharitā (Sum. p. 202).

Ati-vitthāratā = great diffusiveness—“Ākāso ati-vitthāratā ananto” (Mil. p. 278).

## ATINETI.

“Udakam atinetabbam” (Cullav. VII. 1. 2, p. 180).  
 Atineti (ati-nī not in Sanskrit), ‘to lead over,’ ‘irrigate.’

## ATIPĀTA, ATIPĀTI.

“Tattha pāṇassa atipāto pāṇātipāto” (Sum. p. 69). Atipāta (Sk. atipāta), ‘destruction.’  
 “Etesu giddhā viruddhā tipātino” (Sutta N. II. 2. 10).  
 Atipātī (Sk. atipātin), ‘transgressing, offending.’

## ATISETI.

“Atisitvā aññena vadanti suddhim” (Sutta N. IV. 18. 14).  
 Atiseti (Sk. atiçī), ‘to excel,’ ‘surpass.’

## ATIHARĀPETI.

“Dhaññam atiharāpeyyāsi” (Mil. pp. 66, 81).  
 See Cullav. VII. 1. 2, p. 181.  
 Atiharāpeti (caus. of ati-hṛi not in Sanskrit), ‘to garner,’ ‘harvest’ (Aṅguttara III. 92. 3, p. 242).  
 Atiharati seems to mean ‘to take back’ (Mahāv. I. 25. 16; Cullav. VIII. 1-4; Suttav. I. p. 18). For atiharaṇa see Sum. p. 193.

## ATTHANTARO.

“Atthañ ca yo jānāti bhāsitassa atthañ ca ñatvāna tathā  
 karoti  
 attħantaro nāma sa hoti pandito” (Thera G. v. 374, p. 41).  
 Cf. dosantaro = patitthitadoso (Aṅguttara II. 3. 3, p. 59; Cullav. IX. 5. 2).

## ATTHAVĀ.

“So atthavā so dhammatṭho” (Thera G. vv. 740, 746, p. 78). Cf. “vacanam atthavantam”; “vācā atthavatī” (Mil. p. 172).

Atthavā (Sk. arthavant), ‘significant.’

## ATTHIPĀÑHENA.

“Atthipāñhena āgamam,” ‘I have come suppliantly with a question’ (Fausböll). Sutta N. V. 15. 1; V. 16. 3. Ought we not to read atthī pañhena, ‘desirous of (receiving an answer to) a question,’ the instrumental being governed by atthī and (Sk. arthin) atthiko.

## ATTHIKAROTI.

“Tad atthikatvāna nisamma dhiro” (Sutta N. II. 8. 2). See Udāna VIII. 1-4; Samyutta IV. 2. 6; VIII. 6; Mahāv. II. 3. 4.

Atthikaroti = ‘to realise,’ ‘understand.’ The translators of the Vinaya Texts explain it by ‘to admit the authority of.’

## ADEJJHA.

“Dhanum adejjham hatvāna usum sandhāy’ upāgami” (Jāt. IV. p. 258). See Jāt. III. 274; Mil. p. 141.

Adejjha (= Sk. adhi-jyā), ‘strung.’

## ADEJJHA=ADVEJJHA.

“Advejjha-vacanā buddhā” (Buddhavamsa, II. 110, p. 12; Mil. p. 141). “Manaso adejjho” (Jāt. III. pp. 7, 8). “Advejjhatā,” ‘sincerity’ (Jāt. IV. p. 76).

Advejjha (Sk. a-dvaidhya), ‘sincere,’ ‘free from duplicity.’

## ADHIKARANĪ.

Adhikaranī, ‘a smith’s anvil’ (Jāt. III. 282). See Karanī.

## ADHIPA.

“Narādhipa” (Dāth. III. v. 52). “Migādhipā,” ‘a lion’ (Jāt. III. p. 324). See Jāt. II. p. 369; Dhammap. p. 417. Adhipa (Sk. adhipa), ‘lord,’ ‘ruler,’ ‘king.’

## ADHIPATI.

In “cando ulārājādhipati” (Mil. p. 388) ought we not to read ulu-rājādhipati?

## ADHIKUTTANĀ.

“ Sattisūlupamā kāmā khandhānam adhikuttanā (Therī G. v. 58, p. 129; v. 141, p. 137 = Samyutta V. 1, 6, p. 128).

A dhikuttanā = ‘a cutter,’ ‘knife,’ from the root kuṭt, ‘to cut.’

## ADHIPĀTETI.

“ Atha kho . . . Bahiyam Dāruciriyam gāvī taruna vacchā adhipātētvā jivitā voropesi” (Udāna I. 10, p. 8.)

We do not find adhipat in the Sanskrit dictionaries in the sense of abhipat, ‘to assail,’ ‘attack.’ The variant lection (Burmese) avibādhitvā points to adhibādhi, but the reading in the text is quite right; cf. “ pāsañ ca ty-aham adhipātayissam ” (Jāt. IV. p. 337). See Cul. VII. 1, 2. In the Sutta Nipāta vv. 988–9, 1025, we find “ muddhādhipātā ” (= muddhāpāta, in v. 987), ‘head-splitting.’

In the Com. to the Therī-Gāthā v. 443, we find adhipatana (= pāta), ‘attack.’ Cf. the following note.

## ADHIPĀTAKA.

“ Tena kho pana samayena sambahulā adhipātakā tesu telappadipesu āpāta-paripātam anayam āpajjante.” . . . Patanti pajjotam iv’ ādhipātā ” (Udāna VI. 9, p. 72).

A d h i p ā t a k a (v. l. a t i p ā t a k a) = salabha, ‘moth.’<sup>1</sup>

In Sutta Nipāta (IV. 16, 10) we have the following reference to a d h i p ā t a :—

“ Pañcanna dhīro bhayānam na bhāye  
bhikkhu sato sa pariyantacārī :  
damsādhipātānām sirimsapānam  
manussaphassānam catuppādānam.”

Upon the above the Commentary has this note of explanation :—

<sup>1</sup> For paṭaha-pātakā (in the Com.) read patāṅga-pātakā.

“Damsādhipatānan ti piṅgala-makkhikānañ ca sesa-makkhikānañ ca sesa-makkhikā hi tato adhipatitvā<sup>1</sup> khādanti (? bādhanti), tasmā adhipatā ti vuccanti” (Translation, p. 181).

## ADHIBHAVATI.

“Mā vo kodho ajjhabhāvi” (Samyutta, XI. 3, 5; see Jāt. II. p. 336). In Jāt. II. p. 80, we find ajjhobhāvi = ajjhabhāvi “vināsam pāpesi”; and ajjhabhāvati (Ibid. p. 357, ll. 6, 16).

A dhībhāvati (Sk. adhibhū), ‘to overcome.’

## ADHIMUCCHITA.

“Kimī va mīlhasallitto saṅkhāre adhimucchito” (Thera G. v. 1175, p. 105). Cf. “gandhesu adhimucchito” (Thera G. v. 732), “ettha loko ’dhimucchito” (Samyutta IV. 2. 7. 7).

“Panītam yadi vā lūkham appam vā yadi vā bahum  
Yāpanattham ābhūñjimsu agiddhā nādhimucchitā”  
(Thera G. v. 923, p. 84).

A dhīmucchita is also used in the same sense as mucchita. Cf. “adhimucchitā pajā” (Jāt. II. p. 437-8), where adhimucchitā is explained by “kilesamucchāya ativiya mucchitā. See Jāt. III. p. 242.

A dhīmuccati, ‘to have faith, to trust,’ is also used with loc.

“Vinayassu mayī kaṅkham adhimuccassu brāhmaṇa” (Sutta N. III. 7. 12 = Thera G. v. 828, p. 79). See Mil. p. 234, l. 18; “ten’assa desanāya cittam mādhātum mādhimuccati” (Sum. p. 316).

In Mahāv. V. 1. 16, 20; VI. 15, 8, adhimuccati = ‘to set free.’

## ADHIVĀSAKA-JĀTIKĀYA.

“Aham an-adhivāsaka-jātikāya tumhehi sadd-

<sup>1</sup> Cf. “adhipatati vayo khaṇo tath’ eva” (Jat. IV. p. 111).

him kathesim" (Jāt. III. p. 369; IV. p. 11), 'I spoke impatiently with you.' Cf. adhivāsaka, Jāt. IV. p. 77, l. 4.

#### ADHIVĀHANA.

"Viriyam me dhuradhorayham yogakkhemād hivāhanam" (Sutta N. I. 4. 4).

Cf. adhivāhanī (f) (Thera G. v. 519, p. 54); adhivāhana (not in Sanskrit), 'carrying,' 'bearing.'

#### ADHISETI.

"Añdāni . . . adhisayitāni" (Suttav. I. p. 8).

"Atha pubbalohitamisse  
tattha kim paccati kibbisakāri  
yaññan disatam adhiseti  
tattha kilijjati samphusamāno"

(Sutta N. III. 10. 15).

See Buddhist Suttas, p. 223.

Adhiseti (Sk. adhiçī) (1) 'to lie on, sit on eggs;' (2) 'live in.'

#### ADHĪYATI.

"Kasmā tuvam dhammapadāni bhikkhu  
nādhīyasi bhikkhūhi samvasanto"

(Samyutta IX. 10. 4).

"Rājakumāro . . . vijjam adhīyatī" (Mil. p. 164).

Cf. "adhīyati," Suttav. II. p. 204; adhīcca = adhīyati (Jāt. III. pp. 28, 218, 237; IV. p. 76).

Adhīyati (Sk. adhī) 'to study,' 'learn,' 'acquire.'

#### ANĀYĀSA.

"Upasanto anāyāso vippasannamanāvilo  
kalyāṇasilo medhāvi dukkhass' antakaro siyā"

(Thera G. v. 1008, p. 91).

Anāyāsa, 'peaceful,' from āyāsa, 'effort,' 'trouble.'

#### ANĪKATTHA.

"Dovārika-anikattha . . . rājūpajivine jane disvā evam  
cittam uppajjeyya" (Mil. p. 234).

**A n i k a t t h a** (Sk. *a n i k a - s t h a*), ‘a sentinel,’ ‘royal guard’; cf. *a n i k a*, ‘army,’ ‘array.’

**ANITTHURĪ.**

“*Anitthuri ananugiddho anejo sabbadhī samo*” (Sutta N. IV. 15. 18).

**A - n i t t h u r i** (Sk. *a - n i s h t ū r i n*), ‘not harsh.’

**ANITIHI.**

“*Abhibhū hi so anabhibhūto  
sakkhi dhammam a n i t i h a m adassī,  
tasmā hi tassa Bhagavato sāsane  
appamatto sadā namassam anusikhe ti*”  
(Sutta N. IV. 14–20).

See *ibid.*, V. 5. 5; VI. 6. 6; *Thera G. v.* 331, p. 38.

**A n i t i h a**, ‘without traditional instruction’; Sk. *i t i h a*, ‘according to tradition.’

**ANUKAROTI.**

“*Na kho Sāriputta Devadatто idān’ eva mama a n u k a -  
r o n t o v i n ā s a m p a t t o*” (Jāt. I. p. 491, II. 162; see  
*Ānguttara III. 70. 14*). “*Asanto nānukubbanti  
[satam]*” (Jāt. IV. p. 65).

**A n u k a r o t i** (Sk. *a n u - k ṛ i*) ‘to imitate’ (with gen.).

**ANUKKAMATI.**

“*Hathikkhandhāvapatitam kūñjaro ce a n u k k a m e  
Saṅgāme me matam seyyo yañ ce jīve parājito ’ti*”  
(*Thera G. v.* 194, p. 25). See *Samyutta*, I. 4. 5, p. 24;  
M. P. S. p. 9.

**A n u k k a m a t i** (Sk. *a n u k r a m*), ‘to abandon.’

**ANUKĀMA, ANUKĀMĀ.**

“*Ayam Assakarājena deso vicarito mayā  
a n u k ā m a y ā n u k ā m e n a piyena patinā saha*”  
(Jāt. II. p. 157).

**A n u k ā m a y ā** (inst. of *a n u k ā m ā*) = *k ā m a y a -  
m ā n ā y a* (Com.); *a n u k ā m e n a* = *a n u k ā m ā n e n a* (Com.).

## ANUGAṄHĀTI.

“Na kho pana mām Satthā samparāyiken’ ev’ atthena  
anugaṅhāti ditṭhadhammikenā pi anugaṅhāt’  
eva” (Jät. II. p. 74).

See Thera G. v. 800, p. 38; Sum. p. 8; Mahāv. I. 26. 1.  
Anugaṅhāti (Sk. anu-grah), ‘to protect.’

## ANUGĀYATI.

“Ye keci siddhā saccam anugāyanti” (Mil. p. 120).

“Pārāyanam anugāyissam” (Sutta N. V. 18. 8, p. 206). “Tattha sikkhānugāyanti” (Sutta N. IV. 15. 6).

Anugāyati (Sk. anugai, to sing after or to another), ‘to repeat,’ ‘declare.’

## ANUGHĀYATI.

“Bhamarā va gandham anughāyitvā pavisanti” (Mil. p. 343).

Anughāyati (anu-ghrā not in Sanskrit), ‘to smell,’ ‘snuff.’

## ANUGIJjhATI.

“Thiyo bandhū puthukāme yo naro anugijjhati  
abalā nam baliyanti” (Sutta N. IV. 1. 4. See ibid. IV. 10. 7; IV. 14. 7). See Jät. IV. p. 4.

Anugiddha (Thera G. v. 580, p. 60; Sutta N. I. 5. 4; I. 82; IV. 27; IV. 15. 8).

Anugijjhati (Sk. anu-gridh), ‘to be greedy after.’

## ANUCAṄKAMATI.

“Buddhassa caṅkamantassa pitthito anucaṅkamim” (Thera G. v. 1044, p. 93).

Anucaṅkamati (anu-caṅkram not in Sanskrit), ‘to follow.’

## ANUCINṄNA.

“Teh’ anucinṇam isibhi maggam dassana-pattiyā  
dukkhass’ antakiriyāya tvam Vaddha anubrūhaya”  
(Therī G. v. 206, p. 143).

“Suyuddhena suyitthena samgāmavijayena ca  
brahmaçariyānuçinṇenā evāyam sukham edhati”  
(Thera G. v. 236, p. 30).

**A n u c i n ḥ a** in (1) = practised (pp.); in (2) = practice (sb.) from *a n u c a r a t i*' (Sk. *a n u c a r a t i*), 'to follow out,' 'practise.' See Jāt. IV. p. 286.

#### ANUJĪVITA.

“*Ditṭhigatam sīlavatā n u jīvita m  
bhavūpapattiñ ca vadesi kīdisam*”

(Sutta N. IV. 9. 2).

**A n u jīvita**, 'life,' from *a n u jīvati*, 'to live under or by.' Cf. *a n u jīvī*, 'a follower,' 'dependant' (Jāt. III. p. 485. Aṅguttara III. 48, p. 152). See Jāt. IV. p. 271.

#### ANUJJUGĀMī.

**A n u jju - gāmī** (Jāt. IV. p. 330), 'a snake,' from *a n u jja* (Sk. *a n ṛ jju*), 'crooked,' and *gāmī*, 'going.' Cf. *a n u jju kā*, Jāt. III. p. 318.

#### ANUTĀPī.

**A n u tāpīnī** (f) in “*pacchā n u tāpīnī*,” 'repenting,' 'regretting' (Therī G. v. 57, p. 129; v. 190, p. 141).

Cf. Sk. *a n u tāpa*, 'repentance,' *a n u tāpin*, 'regretting.'

#### ANUDASSETI.

“*Cariyam carato pi tāva Tathāgatassa sadevake loke  
setthabhāvo a n u d a s s i t o*” (Mil. p. 119).

**A n u d a s s e t i** (caus. of *a n u d ṛ iç*, 'to manifest.'

In the following passage *a n u d a s s a t i* is the future of *a n u d ā t i*, 'to give':—

“*So kho panā yam . . . kittisaddo . . . Bodhisattānam  
dasa guṇe a n u d a s s a t i*” (Mil. p. 276; 375).

#### ANUDAHATI.

“[Kāmā] ukkompā a n u d a h a n t i” (Therī G. v. 488, p. 171). See Jāt. II. p. 327, where *a n u d a h a t i* = *j h ā p e t i*. **A n u d a h a t i** (Sk. *a n u - d a h*), 'to burn,' 'consume.'

#### ANUDITTHI.

“*Ye te mahārāja sattā sa-kilesā yesañ ca adhimattā  
attā n u d i t̄hi . . . te upādāya Bhagavatā bhanitam . . .*”

Mil. p. 146). “*Anuditthīnam appahānam*” (Thera G. v. 754, p. 74). Cf. “*pubbantānuditthi*” Dīgha I. 1. 29; Sum. p. 103.

*Attānuditthi*, ‘self-regard’?

#### ANUDIPETI.

“*Dhammadhammadam-anudipayitva*” (Mil. p. 227, U. 19, 93).

*Anudipeti* (an u - d i p not in Sanskrit), ‘to explain’

#### ANUDDHAMSETI.

“*Anuddhamṣeyyā ’ti codeti vā codāpeti vā, āpatti pācittiyassa*” (Suttav. II. p. 148; Samyutta VIII. 2. 5). *Anuddham sana* (Par. VIII. 15).

*Anuddham seti* (an u - d h m a m s not in Sanskrit) ‘to reprove.’

#### ANUNAMATI.

“*Cāpo vānumame dhiro vamso va anulomayam*” (Mil. p. 372).

*Cāpo . . . anunamati* (Ibid.)

Ibid. (Sk. anu-nam) ‘to bend.’ *Anunamati*.

#### ANUNETI.

“*Sakam hi diṭṭhim katham accayeyya  
chandānumīto ruciyā nivittho*”  
(Sutta N. VI. 3. 2, p. 148).

*Anunita* (Sk. anu-nī), ‘induced, led.’

The passive *Anunāyāti*, ‘to be persuaded,’ occurs in Therī G. Com. p. 204.

#### ANUPAKUTTHA.

“*Khattiyo . . . anupakuttho jātivādena*” (Suttav. II. p. 160).

The correct orthography, *anupakkuttha*, is found in a parallel passage in Aṅguttara III. 59. 1, p. 166. (Cf. Divyāvadāna, p. 620).

*An - upakuttha* = ‘irreproachable,’ ‘blameless.’

## ANUPAKHAJJA.

Childers says "this word represents the Sanskrit *anupraskandya*, and seems to mean 'having entered upon,' 'having occupied.'"

"*Tena kho pana samayena chabbaggyā bhikkhū . . . there pi bhikkhū an upa kha jja nisidanti*" (Cullav. VIII. 4. 2, p. 213; see Suttav. II. p. 48; it is equal to *antopavisati* in Cullav. IV. 14. 1).

The translators of the Vinaya Texts render *anupakha jja* by 'encroached on (the space intended for).' The old com. on the 16th and 43rd Pācittiyas explain it by *anupavisitva*. The sense is 'supplanted, ousted,' and probably *anupakha jja* is the gerund of *anupakħād*, 'to eat into, worm into,' and hence 'supplant.' *Anupakkhandati* = *anupavisati* occurs in Dīgha IV. 17; Sum. p. 290.

ANUPATANA *see ANUPĀTĪ*.

## ANUPADASSATI.

"*Sace me yācamānassa bhavam nānupadassati  
sattame divase tuyham muddhā phalatu sattadha*"  
(Sutta N. v. 1. 8, p. 180).

*Anupadassati* (Sk. *anu-pra-dā*), 'to give,' 'make over.'

## ANUPARIGACCHATI.

"*Sabbā disānupari gamma cetasā*" (Samyutta III. 1. 9). See Jāt. IV. p. 267.

*Anuparigacchati* (Sk. *anu-pari-gam*), 'to traverse,' 'encompass.'

## ANUPARIDHĀVATI.

"*Tato eva avitivattā sakkāyam nissaraṇābhimukhā ahutvā sakkāyatirām eva anuparidhāvantā jātimaraṇasārino rāgādihi anugatattā punappunam jātimaraṇam eva anusaranti*." (Therī G. Com. p. 194).

*Anuparidhāvati* (*anu-pari-dhāv* not in Sanskrit) = *anudhāvati*, 'to run up and down.'

## ANUPARIVATTI.

“Keci ādiccam anuparivattanti” (Suttav. I. p. 307).

“Devadatto ca Bodhisatto ca ekato anuparivattanti ti” (Mil. p. 204).

Anuparivattati (anu-pari-vṛit not in Sanskrit), (1) ‘to turn towards ;’ (2) ‘to meet.’

In the following passage it seems to have the sense of ‘to cause to go hither and thither’ (in the round of continued existence) : “Das’ ime maharāja kāyānugatā dhammābhāve kāyam anudhāvanti anuparivattanti” (Mil. p. 253).

## ANUPARIVĀRETI.

“Mā kho tumhe āyasmanto etam ukkhittakam bhikkhum anuvattittha anuparivārethā ti” (Mahāv. X. 1. 8, p. 388).

Anuparivāreti (anu-pari-vṛi not in Sanskrit), ‘to stand by, countenance.’

## ANUPAVAJJA.

“Kin-nu kho me imehi tīhi thānehi anupavajja sasa divaso vītivattatiti” (Mil. p. 391).

Anupavajja, ‘blameless,’ ‘irreproachable,’ from upavajja=upa - vad y a : cf Pāli an-avajjo.

## ANUPAVITTHA.

“Jānām’ aham bhante Nāgasena, vāto attīti me hadaye anupavītthām, na cāham sakkomi vātam upadas sayitun ti” (Mil. p. 270).

Anupavītthā, pp. of anupavisati (Sk. anupravīç) = entered.

We sometimes find anuppavītthā : “Puna ca param maharāja rukkho upagatānam - anuppavītthānam janānam chāyam deti” (Mil. p. 409).

Anuppavītthānam janānam = to persons coming under (for shelter).

Anupavītthā occurs in Mil. p. 257: “Saṅghasamayam anupavītthāya pi dakkhiṇam visodheti.”

## ANUPAHATA.

“Gimhe . . . anupa hatam hoti rajo jallam” (Mil. p. 274).

An upahata (pp. of anu-pra-han, not in Sanskrit), ‘to throw up.’

## ANUPĀTĪ.

“A-suddha bhakkho’ si khaṇānupātī” (Jāt. III. p. 523). “Khāṇānupātīti pamādakkhaṇe anupatana-silo.” (Com.)

An upātī (Sk. anu-pātin), ‘following,’ khaṇānupātī = following the impulse of the moment.

## ANUPĀPUNĀTĪ.

“Kalyāṇadhammo ti yadā janinda  
loke samaññam anupāpūnātī”  
(Jāt. II. 65 ; see Mil. p. 276).

An upāpūnātī (Sk. anu-prāp), ‘to reach,’ ‘attain;’ anupāpita (Mil. p. 252).

## ANUPPIYA.

“Anuppiya-bhāṇī”=anuppiyam yo āha” (Jāt. II. p. 390).

Anuppiya (anu-priya [not in Sanskrit]), ‘what is pleasant,’ ‘flattery.’

## ANUPESATI.

“Tato rājā aññamaññam anusāreyya anupeseyya” (Mil. p. 86).

Anupeseti (caus. of Sk. anu-pra-is h), ‘to send forth after.’

## ANUPPAVATTAKA.

“Dhammadakkānuppavattakā bhikkhū,” ‘turning the wheel of the law’ (Mil. p. 343).

Cf. “cakkānuvattako thero” (Thera G. v. 1014, p. 91).

## ANUPHARANA.

"Satayojan ānu pharaṇaccivega" (Mil. p. 148).

Anupharana (from anu-sphar, not in Sanskrit) 'flashing through.'

## ANUBUJJHATI.

"Yo pubbe katakalyāṇo katatto-m-anubujjhati atthā tassa pavaddhanti ye honti abhipatthitā" (Jāt. III. p. 387).

Anubujjhati (pass. of anubudh), 'to be remembered' has here the sense of avabujjhati.

For anubodha see Mil. p. 283.

## ANUBHĀSATI.

"Bhāsanti anubhāsanti," spoke and respoke (Mil. p. 345).

## ANUMAJJATTI, ANUMAJJANA.

"Navaṅgam - anumajjanto rattibhāge rahagato" (Mil. p. 90). Anumajjiyati (passive) (Mil. p. 275).

"Vicāritan ti anumajjana-visena pavatto visisena" (Sum. p. 122). "Anumajjana-lakkhaṇo . . . vicāroti (Mil. p. 62; Sum. p. 63). "Anu-majjati (anumṛij, not in Sanskrit), 'to consider,' 'thresh out.'

## ANUPPABANDHATI.

"Tasmim taṭāke udakūpari mahāmegho aparāparam anuppabandhanto abhivasseyya, api nu kho . . . tasmim taṭāke parikkhayam pariyādānam gaccheyyāti—Na hi bhante ti—kena kāraṇena mahārājāti—Meghassa bhante anuppabandhanatāyātih" (Mil. p. 132).

Anuppabandhati (anu-pra-bandh, not in Sanskrit), 'to follow,' 'succeed.'

Anuppabandhāpeti (caus., Mil. p. 132).

## ANUMĀÑÑATI.

"Yathā kaliro susu vaddhitaggo dunnikhamo hoti pasā-khajāto,

evam aham bhariyāyānītāya ; anumāñña mam pab-bayito'mhi dānīti" <sup>1</sup> (Thera G. v. 72, p. 11).

<sup>1</sup> As a young palm which, with its full-grown top, has become

**Anumaññati** (Sk. *anu-man*), ‘to excuse.’

For *dunnikkhamo* (in the passage quoted above there is the various reading *dunnikkhayo*). Cf. Jāt. IV. p. 449, where *dunnikkhayo* = *dunnikkaddhiyo*.

“*Dalhasmi mūle visate virūlhe  
dunnikkhayo veļu pasākhajāto.*”

#### ANUYĀYATI.

“*Cakkavatti divase divase samuddapariyantam mahā-pathavim anuyāyati*” (Mil. p. 391).

**Anuyāyati** (Sk. *anuyā*), ‘to go through’ (Sutta N.).

#### ANUYOGA.

“*Anuyogam dammi*,” ‘I give an application’ (Mil. p. 348).

#### ANULIMPATI.

“*Besajjena anulimpati*” (Mil. p. 112, 252). **A n u - l i m p a n a** (*Ibid.* pp. 353, 394).

**Anulimpati** (Sk. *anu-lip*), ‘to anoint,’ ‘besmear.’

#### ANULEPA.

“*Bhesajjapānānulepa*” (Mil. p. 152).

**Anulepa** (Sk. *anulepa*), ‘anointing.’

#### ANURATTA.

“*Idha mahārāja rañño cattāro mahāmattā bhaveyyum, anurattā laddhayasā vissāsikā*” (Mil. p. 146).

**Anuratta** (pp. of *a n u - r a ñ j*), ‘attached, faithful.’

**ANURAVATI, ANURAVĀNĀ** see ANUSANDAHATI.

#### ANUVATTANA, ANUVATTĪ.

“*Tividhassa sucaritadhammassa anuvattanam*” (Jāt. I. p. 367).

**Anuvattana** (Sk. *anuvartana*), ‘compliance,’ ‘complying with.’

woody, is hard to draw out (of the ground), even so am I (hard to be drawn from my solitude) though my wife has been brought here (to entice me from it); pray have me excused, (for) I have abandoned the world.’

"Bhattu-vasānuvattinī," 'acting in conformity with the wish of her husband' (Jāt. II. p. 348).

Anuvattinī f. (Sk. anuvartinī), 'following, obeying' (Jāt. III. 819).

#### ANUVĀCETI.

"Vācenti anuvācenti," 'they cite and recite' (Mil. p. 845).

#### ANUVĀTAM.

"Tin' imāni bhante gandhajatāni yesam anuvātam yeva gandho gacchati no pativātam" (Aṅguttara III. 79).

Anuvāte, 'in the direction of the wind' (Jāt. II. p. 383).

"Anujānāmi bhikkhave anuvātam paribhaṇḍam āropetun ti" (Mahāv. VIII. 21. 1. See ibid. VII. 1. 5). In the above passage anuvātam seems to mean 'along the edge' (of a garment). See Vinaya Texts, vol. ii. p. 231.

#### ANUVĀSETI.

"[Bhisakko] . . . viricanīyam vireceti anuvāsanīyam anuvāseti" (Mil. p. 169). Anuvāsita (Ibid. p. 214); anuvāsana (Ibid. p. 353).

Anuvāseti caus. of anuvāsati (not in Sanskrit), 'to administer an enemata': cf. Sk. anuvāsana, 'an oily enema.'

#### ANUVIDHĪYATI.

"Suṇanta dhammam kālena tañ ca anuvidhīyantu" (Thera G. v. 875 p. 81).

Anuvidhīyati = anusikkhati, anuvattati (Sk. anuvī-āhā), 'to act in conformity with,' 'to follow (instruction)': cf. :—

"Porāṇam pakatim hitvā tass'eva anuvidhīyatīti (Jāt. II. p. 98; ibid. III. p. 357).

#### ANUVIGANETI.

"Na nūnāyam paramhitānukampino rahagato anuviganeti sāsanam" (Thera G. v. 109, p. 16).

In the above passage anuviganeti (not in Sanskrit) seems to have the meaning of viganeti, 'to regard.'

## ANUVICINTETI.

"Ayonim patinisajja || yoniso anuvicintaya" (Samyutta, IX. 11. 4; Thera G. v. 747; Jāt. III. p. 396).  
Anuvicinteti (Sk. anu-vi-cint), 'to consider.'

## ANUVILJJATI.

"Tata, rājanivesanato bahum ratanabhaṇḍam hatam, anuvijjituṁ vattatiti aha" (Jāt. III. p. 506).  
Anuvijjati (Sk. anu-vid), 'to find out,' 'discover.'

## ANUVISATA.

Anuvisata = patthata, paññāta; "Sabbā disā anuvisato 'ham asmi." Jāt. IV. p. 102; (anu-visita not in Sanskrit).

## ANUVUTTHA.

"Cirānuvuttho pi karoti pāpam," a (wicked) person living along with (a good person) will yet commit a crime (Jāt. II. p. 42).

Anuvuttha, pp. of anu-vasati, 'to dwell with.'

## ANUSAṄCARATI.

"Aparantagamanamaggam anusaṅcarante manusse gahetvā khādati" (Jāt. III. p. 502).

Anusaṅcarati (Sk. anu-saṅ-car), 'to cross.'

## ANUSAṄNĀTL.

"Tasmim . . . samaye rañño na phāsu hoti atiyātum vā niyyātum vā paccantime vā janapade anusaṅnātuṁ" (Aṅguttara II. iv. 8). See Jāt. IV. p. 214.

Does anusaṅnāti (Sk. anu-sam-yā) mean 'to visit one after the other,' or does it signify 'to conciliate' (Sk. anu-sañ-jñā)?

## ANUSAṄNĀYATI.

"Atho kho Vassakāro brāhmaṇo . . . kammante anusaṅnāyamāno yena darūgahe gaṇako ten' upasaṅkami" (Suttav. I. p. 48).

Anusaṅnāyati here seems to represent Sk. anu-saṅ-dhyāyati, 'to investigate.'

## ANUSATTHI.

"Tathāgato . . . anusatthim deti" (Mil. p. 172; see ibid. pp. 98, 227). "Ācariyānusatthi" (Ibid. p. 347).

In the above passages *anusatthi* has the same sense as *anusittīhi* (cf. Suttav. I. p. 342, and see note on *Abhisattha*).

## ANUSĀSANĪ.

"Anusāsanī-patiḥāriya" (Aṅguttara III. 60. 6; Cullav. VII. 4; see Jāt. III. p. 323, and cf. *anusāsanīya*, Dh. 145; *anusāsiyati*, Mil. p. 186).

## ANUSANDAHATI.

"Yathā kamsathālam<sup>1</sup> ākotitam pacchā anuravati anusandahati, yathā . . . ākotanā evam vitakko datthabbo, yathā anuravaṇā evam vicāro datthabbo" (Mil. p. 68).

"Anuravati anusandahati," a sound follows, or is connected (therewith). Cf. Sk. *anu-sa-n-dhā*, and Pali *anu-sandhi*, *anu-sandhika*.

## ANUSIKKHATI.

"Ye pi tassa anusikkhanti te pi kāyassa bhedā . . . nirayam upajjanti" (Mil. p. 61; see Sutta N. II. 7. 11; Jāt. III. p. 315; Thera G. v. 963, p. 88; Samyutta II. 2. 2, p. 53). *Anusikkhāpeti* (Mil. p. 352).

*Anusikkhati* (Sk. *anu-çikshayati*, desid. caus. of *anu-çak*), 'to imitate,' follow (with gen. or acc. and gen.).

## ANUSIBBATI.

"Itare pi gavakkha-jāla-sadisam anusibbantā nik-khantā" (Suttav. I. p. 336).

*Anusibbati* (Sk. *anu-siv*), 'to interweave.'

<sup>1</sup> In the above passage *kamsathāla* means 'a gong.' Childers cites the word only in the sense of 'a bronze dish or plate.' See Jāt. III. p. 224, where *kamsathāla* signifies 'a metal dish' (of gold or silver), as opposed to *mattikathāla*, 'an earthenware dish.' But ought we not to read *kamsatāla*?

## ANUSETI.

“Digharattānusayitam [gandham]” (Thera G. v. 768, p. 75; v. 1275, p. 114).

“Digharattam anusayitam diṭṭhigatam ajānatam” (Sutta N. III. 9. 56). *Adhered to for a long time are the views of the ignorant* (Fausböll).

Anuseti (Sk. anu-çī, ‘to adhere closely to’), ‘to continue, endure.’

“So ca khvassa kodho na digharattam anuseti” (Aṅguttara, 190; Puggala III. 2).

## ANUSSAVA.

“No paramparāgato anussavoti” (Jāt. II. p. 396; ibid. p. 430; IV. p. 441).

Anussava, ‘report,’ ‘tradition.’ Cf. anussutika (Sum. p. 106-7).

## ANŪPA, ANOPA.

Childers has anupa, ‘watery,’ but not anūpa. Cf. Sk. anūpa, ‘watery.’ “Anūpa khetta,” ‘a marshy field’ (Mil. p. 129; Jāt. IV. p. 381).

“Haritāno pāti udaka-middhamanassa ubhosu passesu harita-tiṇa-sañchinnā anupa-bhūmiyo” (Jat. IV. p. 358).

## ANEKAMSIKATĀ.

“Pañdako anekamsikatāya mantitam guyham vivarati na dhāreti” (Mil. p. 93).

An-ekamsika-tā from the adj. ekamsika, ‘certain.’

## ANOVASSAKA.

“Sā tam disvā sāmi me anovassakaṁ thānam jānahīti aha” (Therī G. Com. p. 188; see Jāt. III. pp. 78, 506).

An-ovassaka, ‘dry,’ ‘sheltered from the rain,’ from ovassaka (ava-varshaka not in Sanskrit), ‘rainy,’ ‘wet.’

## ANUSĀRA, ANUSĀRĪ, ANUSĀRETI.

“Padānusāra,” ‘tracking the footsteps’ (Jāt. III. p. 33).

“ Bodhisatto pi papātā nusāren a pabbato patanto . . .  
gumbe laggi ” (Jāt. II. 118).

**A n u s ā r a** (Sk. *anusāra*), ‘following,’ ‘tracking.’

For **a n u s ā r i** in *vipathānusārī* see Thera G. v. 1141,  
p. 103; **a n u s ā r e t i** (caus. of *a n u - s ī*) Mil. p. 36 (*see*  
*Anupesati*), ‘to pursue.’

#### ANTAVĀ.

“ A n t a v ā ca an-a n t a v ā ca loko ti ” (Mil. p. 145).

**A n t a v ā** (Sk. *antavānt*) ‘perishable.’

#### ANTOBHAVIKA.

“ [Buddho] samyutto lokena, a n t o b h a v i k o lokas-  
mim, lokasādhārāno ” (Mil. p. 95).

“ Buddho, associated with the world, born in the world,  
having fellowship with the world.”

Cf. Sk. *antarbhava*, ‘generated within,’ ‘inward.’

#### ANVĀGATA.

“ Cutā patanti patitā giddhā ca punar āgatā.  
katam kiccam ratam rammam sukhen’ a n v ā g a t a m  
sukhan ti.” (Thera G. v. 63, p. 10; Jāt. IV. p. 385).

**A n v ā g a t a** (Sk. *anvā-gata*), ‘following.’

#### ANVĀNETI.

“ Ye kec’ ime diṭṭhi paribbasānā  
idam eva saccan ti vivādiyanti  
sabbe va te nindam a n v ā n a y a n t i ”  
(Sutta N. IV. 18. 1).

“ A n v ā n e t i (Sk. *anvā-nī*) ‘to lead to, to incur.’

#### ANVĀYIKA.

“ Paññā hi setthā kusalā vadanti  
nakkhattarājā-r-iva tārakānam,  
silam siriñ cāpi satañ ca dhammam  
a n v ā y i k ā paññavato bhavanti ”

(Jāt. III. 348).

**A n v ā y i k a**, a follower probably, on account of the  
metre, for *anvayika*.

## ANVĀVISATI.

“Maro pāpimā Pañcasālakē brāhmaṇagahapatike a n vā-visi” (Mil. p. 156).

A n vā vi t̄ha (Samyutta IV. 2, 8) Cf. Sk. a n vā viç, ‘to take possession of,’ and for this incident see Dhammapada, pp. 160, 352, and Samyutta IV. 2. 4, p. 114.

## APAKKHİKA.

“Apakkhiko vādo na sobhati” (Therī G. Com. p. 186). Cf. Pāli pakkhika, ‘belonging to a party.’

## APAKADDHĀPETI.

“Sakkhara-kathalakam apakaddhāpetvā” (Mil. p. 34; see Jat. I. p. 342; IV. p. 415-6).

A p a - k a d ḍ h ā p e t i caus. of apakaddhati, ‘to remove.’

## APAKANTATI.

“Gale apakantanti” = “gale chindanti” (Therī G. v. 217, p. 144; Ibid. Com. p. 197).

“Apakantati (Sk. a p a - k ṛ i n t a t i), ‘to cut off’ ‘to cut.’

## APAKAROTI.

“Mam apakaritūna gacchanti” (Therī G. v. p. 447, 167).

A pakaroti = chaddeti (Sk. apa-kṛi), ‘to remove, cast out.’ The Com., p. 213, adopts the reading a p a - k i r i - tūn a.

## APAKASSATI.

“Sabbe samaggā hutvāna | abhinibbijjayātha nam  
kārandavam niddhamatha | kasambhum apakas-  
sathā.” (Sutta N. II. 6, 8.)

A pakassati = apakaddhati (Sk. a p a - k ṛ i s h), ‘to remove, put away.’

## APAÑGL.

“Tayā mam h' asitā pañgi mihitāni bhanitāni ca  
kisam pañdum karissanti, sā va sākhā Parantapan ti”  
(Jat. III. 419).

**A pāñgī**, ‘black-eyed,’ from Sk. *a pāñga*, the corner of the eye, and *asita*, black.

For *a vāñga* = *a pāñga* see Cullavagga X. 10. 4.

#### APACITA, APACITI.

“*Bhagavā . . . hoti . . . pūjito apacito*” (Jāt. II. p. 169; Vimāna, 5, 10, p. 4; Jāt. IV. p. 75).

**A pacita** (Sk. *a pa-cita*), ‘honoured.’

“*Dvādas’ ime . . . apacitīm na karonti*;” “*Atha papātiikāya pi apaciti kātabbā*” (Mil. p. 180).

“*Dhamme apaciti*” (Thera G. v. 589, p. 61); “*apacitīm karoti*” (Mil. p. 284).

**a paciti** (Sk. *apaciti*), ‘expiation,’ ‘reverence.’

#### APACINATI.

“*A pacineth’ eva kāmāni*” (Jāt. IV. p. 175).

**A pacinati** = *vidhamseti* (Sk. *apa-ci*, ‘to diminish’).

#### APANAMATI.

Childers has *apanāmeti*, but not *apanamati*, ‘to depart.’ Cf. “*Sutvāna nāgassa apanamissanti ito*” (Sutta N. v. 13, 1).

#### APANUDETL.

“*Tato ahite apanudeti, hite upagāñhāti*” (Mil. p. 38).

**A panudeti** (Sk. *a pa-nud*), ‘to remove.’

#### APAMĀRIKA.

*Kuṭṭhika gaṇḍikā kilāsikā sosikā a p a māri kā* (Suttav. II. pp. 10, 11).

**Apamārika**, ‘epileptic.’ See Childers, s.v. *apamāra*.

#### APALEPA.

“*So’ palepa-patito jargharo*” (Therī G. v. 270, p. 150). This (body is like) an old house with the plaster fallen off.

**A palepa** (= *lepa*, *palepa*) stands probably for *a vā pā*, ‘plaster.’

## APALOKĪ, APALOKETI.

“Puna ca param . . . hatthī sabbakāyen’ eva apaloketi, ujukam̄ yeva pekkhati, na disāvidisā viloketi, evam-eva kho . . . yoginā yogāvacarena sabbakāyena apalokinā bhavetabbam” (Mil. p. 398).

Apaloki, ‘cautious.’ Apaloketi (apalok not in Sanskrit), ‘to look straight ahead,’ ‘to be cautious.’

Childers gives apaloketi in the sense of ‘to give notice of, to obtain consent or permission.’ See Suttav. I. p. 10.

Apalokana-kamma, ‘the proposal of a resolution’ (Cullav. IV. 14. 3).

## APAVAGGA.

“Tuvam pi tasmin jitapañcamāre  
devātideve varadhammarāje  
saggāpava gāgādīhigamāya khippam  
cittam pasādehi narādhiraja.”

(Dāth. III. 75.)

Apavagga (Sk. apāvaraṅga). ‘final beatitude, nirvāna’

## APAVYŪHĀPETI.

“Pamsum apabhyūhāpesi” (Jāt. IV. p 349).

Cf pamsum vyūhati (Jāt. I. 321), and see Pāli Journal for 1885, p. 59, l. 22.

## APASAVYA.

Childers cites apasavyo, ‘right,’ ‘contrary,’ but without reference to any text.

“Kvāyam kutthī vicarati ti niṭṭhubhitvā abyāmato<sup>1</sup> karitvā pakkāmi” (Udāna V. 3).

The Com. to Udāna V. 3; explains apasabyāmato karitvā by apasabyām̄ katvā, which latter corresponds in form but not in meaning to Sk. apasavyam karoti, ‘to go on the right side.’

Apavyāmato (with the v. l. abyāmato) occurs in Samyutta Nikāya XI. i. 9:—

<sup>1</sup>This is the reading of A, the Burmese MS.; B has apabhya-māto; D, abhyāmato; Com. apasabyāmato.

“Atho kho bhikkhave Vepacitti ataliyo upāhanā ārohitvā khaggam olaggetvā chattenā dhāriyamānena aggadvārena assamam pavisitvā te isayo silavante kalyāṇadhamme a p a v y ā m a t o karitvā atikkami.”

Here a p a v y ā m a t o karitvā=apasavyam katvā=a v y ā m a t o katvā, ‘to treat disrespectfully’; a p a v y ā m a t o , a v y ā m a t o , and v y ā m a t o seem to have the sense of ‘disrespectfully.’

#### APĀDAKKA.

“A pādakehi me mettam, mettam dipādakehi me” (Jāt. II. p. 146; Cullav. V. 6).

A pādaka (=dīghajātika), ‘without feet,’ i.e., ‘a snake.’ The term is also applied to ‘fish.’

#### APĀYĪ.

“Chāyā va an-apāyinī” Thera G. v. 1041-3; Mil. p. 72.

A pāyinī, f. of apāyī transitory from apayā, ‘to go away, fall off.’

#### APĀLAMBA.

“Hiri tassa a pālambō || satiyassa parivāraṇam  
Dhammāham sārathim brumi || sammāditthi purejavam”  
(Samyutta I. v. 6).

“Modesty is the drag (of that chariot), meditation is it escort; the law I call the charioteer speeded on by right views.” A pālamba (not in Childers) is a Vedic term for the hinder part of a carriage, here used for some mechanism to stop a chariot.

Purejava may be compared to Sk. purojava, ‘excelling in speed.’ The term occurs in Sutta Nipāta V. 14. 3; Aṅguttara III. 32. 2, p. 134.

#### APITHIYATI.

“Navena sukha dukkhena porāṇam apithiyati” (Jāt. II. p. 157).

“An old (pleasure or pain) is hidden or disappears by reason of a new one.”

**A**pithiyati (Sk. *api-dhā*)=paṭicchādiyati.

See pithiyati (Thera G. v. 872, p. 81, and Dhammapada, v. 173). Cf. apihita (Jāt. IV. p. 4).

#### APIHA, APIHĀLU.

“So ‘ham akainkho apihō anupayo” (Samyutta VII. 2, 8). “Akuhako nipako apihālu” (Ibid. VIII. 2, 6).

**A**pihō (Sk. *a-sprīha*); apihālu (Sk. *a-sprīhālu*), ‘free from covetousness.’

#### APEKKHAVĀ.

“Dummano tattha atthāsim sāsanasmim a pekkhavā” (Thera G. 558, p. 59).

Cf. anapekkhavā (Ibid. v. 600, p. 62; Jāt. I. p. 141). Apekkhavā, ‘longing,’ ‘desiring.’

#### APPAKKHATĀ.

“Tumhañ ñeva saṅgho uññāya paribhavena akkhantiyā vebhassiyā dubbalyā” (Suttav. II. p. 241).

Dubbalyā = appakkhatā = ‘groundlessly,’ ‘without strong evidence.’

Does appakkhatā=a-pakkhatā, Sk. pakshatā, alliance?

#### APPAÑÑATTI.

We sometimes find appaññatti for appaññatti, ‘disappearance’; appaññatim gacchati = attham gacchati, ‘to disappear.’

“Niruddhā sā acci appaññattim gatā ti” (Mil. p. 78). Cf. “apaññattika-bhāvam agamāsi=abbhattham agamāsi. (Jāt. I. p. 478; see Sum. p. 128).

#### ABBUDA.

Childers gives no instances of abbuda in the sense of ‘the second stage of the foetus,’ but see Mil. p. 40; in the sense of excrescence, see Suttav. I. pp. 275, 294, 307 (Samyutta, I. 8. 7); for the meaning of ‘a high numeral’ see Sutta N. III. 10. 4, and cf. nirabbuda Suttav. I. p. 70; Samyutta VI. 10, p. 152.

## ABBHACHĀDETI.

“Ummāpupphavasamānā gaganā v’ abbhachāditā  
nānādijaganākiṇṇā te selā ramayanti mām”

(Thera G. v. 1069, p. 95).

Abbhachādeti (Sk. abhy-ā-chādayati), ‘to cover.’

## ABBHAÑJATI.

Childers quotes abbhañjana without any reference (see Mahāv. VI. 14. 2, p. 205; Suttav. I. p. 79; Mil. pp. 365, 367), but does not mention the verb abbhañjati (Sk. abhy-añj). See Suttav. I. p. 83; Jāt. I. p. 438; III. p. 372.

## ABBHATĀTA.

“Bahūni vassāni abbhatitāni” (Mil. p. 71; see Thera G. vv. 242, 1035; Jāt. III. pp. 169, 541). In Mahāv. p. 40, l. 4 from bottom, read abbhatitam.

Abbhatita = atikkanta (Sk. abhy-atīta).

## ABBHANUMODATI.

Childers has the noun abbhanumodana, but not the verb. See Mil. p. 29, “thero abbhanumodi” (Ibid. p. 210; Aṅguttara III. 6).

Abbhanumodati (abhy-anu-mud not in Sanskrit), ‘to rejoice,’ ‘be glad.’

## ABBHĀGATA.

“Aham manussesu manussabhutā  
abbhāgatān’ āsanakam adāsim”

(Vimāna I. 5, p. 1).

Abhāgata (Sk. abhy-ā-gata), ‘a stranger.’

## ABBHĀHATA.

“Maccun’ abbhāhato loko.” The world is struck by death. (Thera G. v. 448-9, p. 47=Samyutta I. 7. 6.) Cf.

“ti-lakkhaṇ abbhāhataṁ dhamma katham sotakāmo” (Sum. p. 147). Cf.:

satti-satta-sa mā b b hāhato (Sum. p. 140).

Abb hāhata pp. of abhy-ā-han.

## ABBHUKKIRATI.

“ So cakkaratanam abbhukkiritvā saddhim parisāya Cātummahārajika-devalokam agamāsi ” (Jāt. II. p. 311-2).

Abbukkirati (abhy-ud-kṛī not in Sanskrit), ‘to give up.’

## ABBHUJJALANA.

“ Abbujjalanan ti mantena mukhato aggi-jälā-niharanam ” (Sum. p. 97).

Abbujjalana (abhy-ud-jalana), ‘spitting out fire by means of spells.’

## ABBHUDIRETI.

“ Tā . . . rahitamhisukhanissinā imā girāabbhudiresum ” (Therī G. v. 402, p. 163).

“ Pasannacitto girām abbhudirayi ” (Sutta N. III. 11. 12). See Sum. p. 61.

Abbhudireti (abhy-ud-īr) ‘to raise the voice, utter.’

## ABBHUDDETI.

“ Abbuddayam sāradiko va bhānumā ” (Vimāna 64, 67).

Abbuddeti (Sk. abhy-ud-eti), ‘to rise.’

## ABBHUDDHANATI.

“ Dhunanti vattanti pavattanti ambare abbhudhanantā sukate pilandhare ”  
(Vimāna, 64, 9, p. 60).

Abbuddhanati = abbuddhanati ? (abhy-ud-dhun), ‘to shake, rattle.’ But is the root dhvan ?

## ABBHUNNADITA.

“ Abhivuṭṭhā vammatalā nagā isibhi sevitā abbhunnaditā sikhīhi te selā vamayanti mam ”  
(Thera G. v. 1065, p. 95).

Abbunnadita pp. of abhy-ud-nad (not in Sanskrit), ‘to resound.’

## ABBHUNNAMATI.

“[Udakadhārā] . . . udakasālato pi abbhunna-mitvā Bhagavato citakam nibbāpesi” (M.P.S. p. 68).

Abbhnamatī (abhy-ud-nam not in Sanskrit), ‘to burst forth,’ ‘spout up.’

## ABBHUYYĀTI.

“Idha bhante rājā Māgadho Ajātasattu Vedehiputto caturaṅginim senam sannayhitvā rājānam Passenadi-kosalam abbhuyyāsi yena Kāśi” (Samyutta III. 2. 6).

Abbhuyyāti (abhy-ud-yāti not in Sanskrit), ‘to march against.’

## ABBHOKIRATI, ABBHOKIRĀNA.

“Uppaddhapadumātā ‘ham āsanassa samantato abbhokirissam pattehi pasannā sakehi pāñihī” (Vimāna 5, 9, p. 4; 35, 11, p. 34).

“Natānam abbhokiranām” (Sum. p. 84).

Abbokirati (abhy-ava-kṛī not in Sanskrit), ‘to cover.’

Abbokiranā (abhy-ava-kiranā), ‘bedecking?’

## ABHIKAṄKHATI, ABHIKAṄKHLĪ.

“Kāmānam sitibhāvabhikaṅkhinī,” desiring the extinction of lust (Therī G. v. 360, p. 158).

For abhikāṅkhati see Vimāna 5, 1, p. 12.

“Yā c’esā Puṇḍrikā jammī udukkhalam abhikāṅkhati” (Jāt. II. p. 428). See Jāt. IV. 241.

Abhikāṅkhati (Sk. abhi-kāṅksh), ‘to long for, desire.’

## ABHIKĪRATI.

“Atha mam ekam āsinam||aratī nābhikirati” (Samyutta II. 2, 8).

Saññā me abhikiranti viveka-patisaññutā” (Thera G. v. 598, p. 62).

Abhikirati (Sk. abhi-kṛī), ‘to overpower.’

“Dipañ ca kātum icchāmi yam jarā nābhikiratī” (Jāt. IV. 121).

Abhikirati = viddhamseti, ‘to conquer.’

## ABHIKKHIPATI.

“Tato ca kāsum vilikhāya majjhe  
Katvā tahim dātum abhikkhipitvā”  
(Dāth. III. 60).

**Abhikkhipati** (abhi-kship), ‘to throw.’ Cf.  
**abhinikkhipati**, Dāth. III. 12.

## ABHIGAJJATI, ABHIGAJJĪ.

“Suro yathā rājakhādāya puṭṭho  
Abhigajjam eti paṭisūvam iccham”  
(Sutta N. IV. 8. 8).

**Abhigajjati** (Sk. abhigarj), ‘to roar.’  
In the following passage abhigajjanti (applied to trees) has the sense of ‘to rustle.’

“Kusumitasikharā ca pādapā abhigajjati va māluteritā” (Therī G. v. 372, p. 159).

For **abhigajjī** (applied to birds) compare the following:—

“... Giribbaje citra-chadā vihaṅgamā  
Mahinda-ghosa-tthanitā bhigajjino te tam ramissanti  
vanamhi jhāyinam” (Thera G. v. 1108, p. 99).  
“Sunila-givā susikhā supekhunā sucitta-patta-cchadanā  
vihaṅgamā  
Sumañju-ghosa-tthanitā bhiggin o te tam ramissanti  
vanamhi jhāyinam” (Ibid. v. 1136, p. 102).

## ABHIGJJHATI.

“Kāmesa nābhigijjhēyya” (Sutta N. V. 2. 8).

Cf. “kāmesu giddhā” (Ibid. IV. 2. 3).

**Abhigijjhati** (abhi-gṛidh not in Sanskrit), ‘to crave for.’

## ABHICHANNA, ABHICCHANNA.

“Nāgo hemajālā bhichanno = Nago suvaṇṇajālena  
abhicchanno (Jāt. II. pp. 370–1, 48; see Sutta N. IV.  
2. 1).

**Abhicchanna** pp. of abhi-cchad, ‘to cover.’

**ABHIJAPPATI.**

“Kuhiñci bhavañ ca nābhijappeyya.” Let him not wish for existence anywhere. (Sutta N. IV. 4. 9.)

“Kām’ abhijappanti paticca labham” (Ibid. V. 4. 4).

The Sk. abhijalpati has not the sense of ‘to desire,’ ‘wish for,’ as in Pāli. Cf. abhijappā quoted in Nettipakarana (apud Alwis Inst. 107–110) in the sense of ‘glutinous substance;’ jappā lust, Alw. Inst. 106, 107, 110. See Samyutta IV. 3, 4.

Abhijappa, ‘muttering spells,’ occurs in Thera G. v. 752, p. 74; Jāt. IV. p. 204; abhijappana, Sum. p. 97.

**ABHIJJALATI.**

“Saccena dāvaggim abhijjalanta  
Vassena nibbāpayi vārido ‘va”

(Dāth. III. 43).

Abhijjalati (Sk. abhi-jval), ‘to blaze fiercely.’

**ABHIJAVATI.**

“Na hi vaggū vadanti vadantā  
nābhijavati, na tānam upenti”

(Sutta N. III. 10. 12).

Abhijavati (abhi-jū not in Sanskrit), ‘to be eager, active.’

**ABHIJĀNA.**

“Abhijānato pi . . . sati uppajjati” (Mil. p. 78–9). Cf. Sk. abhijñāna, ‘recollection.’

**ABHIJĀYATI.**

“Yo ogahane thambho-vivābhijāyati” (Sutta N. I. 12. 8).

Abhijāyati (Sk. abhi-jāyate from root jan). For abhijaneti (caus.), see Mil. p. 390; Buddhavamsa II. 129).

**ABHIJIGIMSATI.**

“Uccāvacceh’ upāyehi paresam abhijigīsāti” (Thera G. v. 743, p. 73).

**Abhijisā** = **jigīsā** = Sk. *jigirshā* from root *hṛi*. Cf. *jigimsam* (Jāt. III. p. 172), *jigīsam* (Thera G. v. 1110, p. 99), and see Childers s.v. *jigimsati*.

#### ABHIJJHĀYATI.

“**Abhijjhāyim su brahmaṇā**” (Sutta N. II. 7, 18).

**Abhijjhāyati**, Sk. *abhi-dhyai*, ‘to become covetous.’

Cf. **abhijjhā**, Sk. *abhidhyā*, and **abhijjhālu** (Aṅguttara III. 160).

#### ABHITAKKETI.

“**Yam dhammikam naravaram abhitakkayitvā jāyā pati visayam etam upā gamimsu**” (Dāth. v. 4).

**Abhitakketi** (caus. of *abhi-tark*, not in Sanskrit), ‘to search for.’

#### ABHITATTA, ABHITĀPA.

“**Ghammābhitatta**” (Jāt. II. p. 223; Sutta N. v. 1-39) *unhābhitatta* (Mil. p. 97; Cullav. p. 20).

“**Pākatika-aggitō nerayiko aggi mahābhitāpatarohotī**” (Mil. p. 67).

**Abhitatta** (Sk. *abhi-tap-ta*), ‘scorched;’ **abhitāpa** (Sk. *abhitāpa*), ‘extreme heat.’ Cf. *sīsābhitāpa*, ‘sunstroke’ (Suttav. I. p. 83).

#### ABHITUNNA.

“**Adhimuttavedanābhitunna**” (Jāt. I. p. 407; ibid. II. pp. 399, 401; Ibid. IV. p. 330).

**Abhitunna** (pp. of *abhi-tud* not in Sanskrit), ‘afflicted,’ ‘tormented.’

#### ABHIDHARA.

“**Abhidhara-māna**,” ‘firm-minded’ (Dhammapada, p. 81).

**Abhidhara**, ‘firm, bold;’ cf. Sk. *abhi-dhṛi*, ‘to uphold,’ ‘maintain.’

## ABHIDHĀRETI.

“Konḍāññassa aparena Maṅgalo nāma nāyako  
tamam loke nihantvāna dhammadokkam abhidhārayīti”  
(Buddhav. IV. 1 = Jāt. I. p. 34, v. 225).  
Abhidhāreti (caus. of abhi-dhṛi), ‘to hold aloft.’

## ABHIDHĀVATI.

“Abhidhāvathā ca patathā ca” (Jāt. II. p. 217).  
“Balena saddhim caturaṅgikena  
abhidhavantaṁ<sup>1</sup> atibhimsanena  
ajeyyasattham paramiddhipattam  
damesi yo Ālavakam pi yakkham”  
(Dāth. III. 47).

Abhidhāvati (Sk. abhi-dhāv), ‘to rush about.’

## ABHINAMATI.

“Passa samādhi-subhāvitam cittam ca vimuttam || na  
cābhinataṁ na cāpanatam na ca sa-saṅkhāra-nig-  
gayha cāritavatam” (Samyutta I. 4. 8).  
Abhinata (pp. of abhi-nam), ‘depraved.’

## ABHINAVA.

Abhinava-yobbana = Sk. abhinava-yauvana, very  
youthful (Therī G. Com. p. 201) = abhi-yobbana  
(Therī G. v. 258, p. 148), quite new. See Jāt. II. p. 143;  
Suttav. I. p. 337.

Abhinava (Sk. abhinava), ‘quite new.’

## ABHINIKKHIPATI.

“Mohandhabhūtā atha titthiyā te  
tam dantadhātum abhinikkhipim su”  
(Dāth. III. 12; cf. abhi-kkhipitvā, Dāth. III. 60).

Abhinikkhipati (abhi-ni-kship), ‘to throw  
down.’

## ABHINIGGANĀHANĀ.

“Āmasanā . . . abhinigganāhānā . . . chupanam.”

<sup>1</sup> The text has abhidhavantaṁ.

<sup>2</sup> See Com. to Therā G. v. 118, p. 17.

“Abhiniggaṇhaṇā nāma aṅgam gaheṭvā niggan-hana” (Suttav. I. p. 121).

Abhiniggaṇhaṇā (abhi-ni-grahaṇā not in Sanskrit), ‘holding’.

#### ABHININNĀMETI.

“Cittam abhininnāmeti” (Aṅguttara III. 100. 4).

Abhininnāmeti (abhi-nir-nam), ‘to incline, direct.’ Cf. “So kakkato aṭam abhininnāmeyya” (Sam-yutta IV. 3. 4).

#### ABHINIPPIŁANĀ.

“Abhinippilānā nāma kenaci saha nippilāna” (Suttav. I. p. 121).

Abhinippilānā (abhi-nis-pīḍanā not in Sanskrit), ‘embracing,’ ‘squeezing’.

#### ABHINIBBIJJATI.

“Evam etam avekkhanti rattindivam atanditā  
tato sakāya paññāya abhinibbijja dakkhisam”  
(Therī G. v. 82, p. 132).

Abhinibbijjate = nibbijjati, ‘to be weary of,’ ‘disgusted with.’ The caus. abhinibbijjeti, ‘to avoid,’ occurs in Sutta N. II. 6. 8 :—

“Sabbe samagga hutvāna abhinibbijjayātha nam.”

#### ABHINIBBIJHATI.

“Yo nu kho tesam kukkuṭacchāpakānam pathamataram . . . andakosam padaletvā sotthinā abhinibbijjhеyya (Suttav. I. p. 3).

See Buddhist Suttas (pp. 233–4).

Abhinibbijjhati (abhi-ni-vyadh not in Sanskrit), ‘to break forth.’

#### ABHINIVAJJETI.

“Yehi tīhi dhammehi samannāgato bālo veditabbo te tayo dhamme abhinivajjetvā yehi tīhi dhammehi samannāgato paṇḍito veditabbo te tayo dhamme samādāya vattisāmā ti (Aṅguttara III. 1, 2).

*Abhinivajjoti* (abhi-ni-vṛij not in Sanskrit),  
'to avoid.'

#### ABHINIVASSATI.

"Aham te anusāsāmi kiriye kalayānapāpake  
Pāpāni parivajjetha, kalyāne abhinivassatha"  
(Car. Pit. I. x. 3).

*Abhinivassati* = abhi-ni-vasati, 'to cultivate.'

#### ABHINISSATA.

"Gotamo nikkhamma-ninno tibhavābhiniſſato"  
(Thera G. v. 1089, p. 96).

*Abhinissaṭa* (pp. of abhi-niſſati), 'escaped.'

#### ABHINIHATA.

"Kimādhikaraṇam yakkha cakkābhinihato ahan-  
ti" (Jāt. IV. p. 4).

*Abhinihata* (abhi-ni-han not in Sanskrit),  
'oppressed,' 'crushed.'

#### ABHINITA.

"Vātarogābhinito tvam viharam kānane vane"  
(Thera G. v. 350, p. 39; 435, p. 46).

*Abhinita* (pp. of abhi-ni), 'attacked.'

#### ABHINILA.

"Bhassarā sucirā yathā maṇi nettāhesum abhinila-  
m-āyatā" (Theri G. v. 257, p. 148, Com. p. 201).

*Abhinila*, 'very dark.'

#### ABHIPATTIKA.

"Duggatā devakaññāyo || sakkāyasmin patitthitā  
te cāpi duggatā sattā || devakaññabhipattikā"  
(Samyutta IX. 6. 4).

*Abhipattika*, 'attaining (to the state of)', from  
*abhipatti* (Sk. abhi-prāpti), 'reaching.'

#### ABHIPĀRUTA.

"Kassapam . . . pavara-rucira-kāsika-kāsāvam abhi-  
pārutam disvā na pūjayi" (Mil. p. 222).

**A b h i p ā r u t a**, pp. of *abhipārupati* (Sk. *abhi-prāvṛi*), ‘dressed.’

**ABHIPĀLETI.**

“*Imam padesam abhipālayāmi*” (*Vimāna*, 84. 21, p. 79).

**A b h i p ā l e t i** (Sk. *abhi-pāl*), ‘to protect.’

**ABHIPĀLETI.**

“*Yathā vā pana . . . manussā rasahetu yante ucchum pīlayanti, tesam ucchum pīlayamānam ye tattha yanta-mukhagatā kimayo te pīlyanti; evam eva kho Tathāgato paripakkamānase satte bodhento dhammayantam abhipīlayati, ye tattha micchā paṭipannā te kimī viya marantiti*” (*Mil.* p. 166).

**A b h i p ī l e t i** (Sk. *abhi-pīḍ-ayati*), ‘to crush,’ ‘squeeze.’

**ABHIPŪRETI.**

“*Yathā vā pana . . . puriso yāvadattham bhojanam bhuñjeyya chādentam yāva kanṭham abhipūrayitvā*” (*Mil.* p. 238; see *Dāth.* III. 60).

**A b h i p ū r e t i** (Sk. *a b h i - p ū r*), ‘to fill.’

**ABHIPPĀKIRATI.**

*Dibbāni pi mandāravappupphāni antalikkhā papatanti-tāni Tathāgatassa sarīram okiranti aijhokiranti abhippākirananti Tathāgatassa pujāya”* (*M. P. S.* p. 49).

**A b h i p p a k i r a t i** (*abhi-pra-kṛi* not in Sanskrit), ‘to cover over.’

**ABHIPPAMODATI.**

“*Yathā have pāna-r-iva ettha rakkhitā Dutṭhā mayi aññam abhippamodati*”  
(*Jāt.* III. p. 530).

**A b h i p p a m o d a t i** (*abhi-pra-mud* not in Sanskrit), ‘to rejoice.’

**ABHIPPĀVASSATI.**

“*Aggasassam abhinippannam, mahāmegho abhippāvassi*” (*Mil.* p. 8).

“Mahāmegho abhippavassati” (Ibid. pp. 36, 304).

**A b h i p p a v a s s a t i** (Sk. abhi-pra-vr̥ish), ‘to rain down fast.’

#### ABHIPPASANNA.

Rājap’ imesam abhippasanno” (Suttav. I. p. 43).

**A b h i p p a s a n n a** pp. of **a b h i p a s i d a t i** (abhi-pra-sad), ‘favourable.’

#### ABHIPPASĀDETI.

“A b h i p p a s ā d e h i m a n a m a r a h a n t a m h i tādine” (Thera G. v. 1173, p. 105).

**A b h i p p a s ā d e t i** (caus. of abhi-pra-sad) = pasādeti, ‘to propitiate.’

#### ABHIPPAHĀRĀNĪ.

“Esā Nāmuci te senā || kānhaśābhippahārāṇī” (Sutta N. III. 2. 15).

**A b h i p p a h ā r ā n ī** f. of **a b h i p p a h ā r a n a** (cf. Sk. praharana), ‘fighting.’

#### ABHIBHĀSANA.

“Silam cittassa abhibhāsanam” (Thera G. v. 613, p. 68).

**A b h i b h ā s a n a**, ‘enlightenment,’ not used in this sense in Sanskrit.

#### ABHIMATA.

“Matan ti abhimataṁ” (Thera G. Com. to verse 91, p. 13).

**A b h i m a t a** (Sk. a b h i - m a t a), ‘agreeable,’ ‘pleasant.’

#### ABHIYUJJHATI.

“Amhākam santakāni etāni ti abhiyujjhiti vā te na tumhākam amhākan’ti āgantvā vinicchaya tthānādisu vivadante” (Jāt. I. p. 342).

**A b h i y u j j h a t i** (abhi-yudh not in Sanskrit), ‘to contend, quarrel.’

## ABHIYOGA.

Saddhābhīyoga" (Dāth. IV. 7).

*Abhīyoga* (Sk. abhī-yoga), 'observance.'

## ABHIRAKKHA.

"Antarā dvinnam ayujjhapurānam  
pañcavidhā ṭhapitā abhirakkhā"

(Jāt. I. p. 204).

*Abhirakkha* = ārakkha, 'guard.'

## ABHIRADDHI, ABHIRĀDHANA.

"Cetaso āghāto, appaccayo, an-abhiraddhi (Āngut-tara II. vi. 12). See Jāt. IV. p. 274.

"An-abhiraddhi ti kopo yeva so hi an-abhirādhana na vasena an-abhiraddhi ti vuccati" (Com.).

N'eva attano na paresam hitam abhirādhāyatiti an-abhiraddhi, kopassa etam adhivacanam (Sum. p. 52).

An-abhiraddhi, an-abhirādhana, 'displeasure, disaffection.'

## ABHIRAVATI.

"Mānusakā ca dibbā ca turiyā vajjanti tāvade  
te pi ajja abhiravanti dhuvam buddho bhavissasi"

(Buddhav. II. 90=Jāt. I. p. 18, v. 99).

*Abhiravati* (Sk. abhi-rū), 'to shout out.'

## ABHIROCETI.

"Na dān' āham tayā saddhim samvāsam abhirocaye" (Jāt. III. p. 192). See Vimāna 64, 24, p. 61; 81, 12, p. 78.

*Abhiroceti* (caus. of abhiruci), 'to desire.'

## ABHIBUTA, ABHIRUDA.

Vihavihābhinadate<sup>1</sup> sippikābhirutehi ca na me tam phandati cittam" (Thera G. v. 49, p. 8; see v. 1103, p. 98).

We also find *abhiruda* (Sk. abhiruta), 'vocal, resounding with cries.'

"Kuñjarābhirudā rammā te selā ramayanti mam" (Thera G. vv. 1062, 1064, p. 95).

<sup>1</sup> *Vihā-vihā* = very loud, cf. Sk. vṛīhāt, loud, high, shrill.

“**Mayūra-koñcābh irudam hi kānane**” (Thera G. v. 1113, p. 99). See Jāt. IV. p. 446, l. 2.

#### ABHILAKKHITA.

“**Tāta, ajja abhilakkito mahā-uposathadivaso**” (Jāt. IV. p. 1).

“**Yā tā rattiyo abhiññatā abhilakkhitā ti ādisu salakkhaṇo**” (Sum. p. 18).

**A b h i l a k k h i t a** marked by prognostics (as propitious), cf. Sk. **a b h i - l a k s h i t a**, marked with signs.

#### ABHILAṄGHATI.

“**Tasmim khanegaganatalam abhilaṅghantam eva paripuṇṇam candamandalam Rāhu avatthari**” (Jāt. III. p. 364).

**A b h i l a ḡ h a t i** (Sk. **a b h i - l a ḡ h**), ‘to pass across.’

#### ABHILĀPA.

“**Vācābhilāpo abhisajjanā vā**” (Sutta N. I. 3. 15), ‘swearing or scolding’ (Fausböll).

**A b h i l ā p a k a t a**, Com. on Thera Gātha v. 118, p. 17.

**A b h i l ā p a** (Sk. **abhilāpa**, ‘word, expression’; See Sum. pp. 20, 28).

#### ABHILEKHETI.

“**Rājā' tha Kittisirimeghasamavhayo so  
Cārittalekham abhilekhayi saccasandho**”  
(Dāth. V. 67).

**A b h i l e k h e t i** (caus. of **a b h i - l i k h a t i**), ‘to cause to be inscribed.’

#### ABHILEPANA.

“**Kenassu nivuto loko, kenassu nappakāsati,  
ki'ssāb h i l e p a n a m brūsi kimsu tassa mahabbhayam.  
Avijjāya nivuto loko, vevicchā nappakāsati  
jappāb h i l e p a n a m' brūmi, dukkham assa mahabbha-  
yam**” (Sutta N. V. 2. 1-2).

\* This passage is quoted by Alwis (Inst. p. 107), in a passage from the *Nettipakarana*, in which *jappā* is explained by *taṇhā*.

Prof. Fausböll translates *a b h i l e p a n a* by ‘pollution,’ but it would seem more in accordance with the context to render it by ‘daubing,’ ‘covering,’ from *a b h i l i m p a t i*, ‘to daub, smear.’

#### ABHIVĀÑCANA.

“Te titthiyā nam a b h i v a ñ c a n a n ti  
rājādhirājam atha saññāpetvā  
jigucchaniye kuṇapādikehi  
khipimsu dhātum parikhāya piṭthe”  
(Dāth. III. 64).

*A b h i v a ñ c a n a* (Sk. *a b h i - v a ñ c - a n a*), ‘deceit, fraud.’

#### ABHIVATTĀ.

“A b h i v a t t ē mahāmeghe” (Mil. p. 176).  
“Himavante pabbate a b h i v a t t ā m udakam Gangāya  
nadiyā pāsāna . . . -sakhāsu pariyoṭtharati” (Ibid. p. 197; see pp. 286, 349).

*A b h i v a t t ā*! pp. of *a b h i - v a s s a t i* (see Mil. pp. 132, 411).

#### ABHIVADDHI.

“A b h i v a d d h i yā vāyamati” (Mil. p. 94).  
*A b h i v a d d h i* (Sk. *a b h i - v r i d d h i*), ‘growth,’ ‘increase.’

#### ABHIVADATI.

“Sabbe bālaputhujjanā kho . . . ajjhattika-bāhire āyatane abhinandanti a b h i v a d a n t i a j j h o s ā y a t i t t h a n t i ” (Mil. p. 69).

*A b h i v a d a t i* = *a b h i v a n d a t i* (Sk. *a b h i - v a d*), ‘to welcome.’

#### ABHIVĀYATI.

“Yathā . . . vāyu supupphita-vanasandantaram-a b h i - vāyati evam eva kho . . . yoginā yogāvacarena . . . pupphitārammaṇa-vanantare ramitabbam” (Mil. p. 385).

*A b h i vāyati* (*a b h i - v a* not in Sanskrit), ‘to blow through,’ ‘pervade.’

## ABHIVĀHETI.

“Tattha sabbakilesāni asesam abhivāhayi”  
(Buddhav. X. 5).

Abhivāheti (caus. of abhi-vah), ‘to remove,’  
‘put away.’

## ABHIVIJINĀTI.

“Saṅgame parasenam abhivijinanti” (Mil. p. 39).  
Abhivijināti (abhi-vi-ji not in Sanskrit), ‘to  
conquer.’ (See Childers, s.v. abhivijayati.)

## ABHIVIṄṄĀPETI.

“Methunam dhammam abhiviṄṄāpeti,” ‘to practise  
sexual intercourse’ (Suttav. I. p. 18).

AbhiviṄṄāpeti (caus. of abhi-vi-jñā), ‘to  
seek,’ ‘to have recourse to.’

## ABHIVITARATI.

“Te pucchanti, pucchitvā nābhivitaranti” (Mahāv.  
II. 34. 10). Cf. Suttav. I. p. 78; II. p. 290:—

“Sañcicca ti jānanto, sañjānanto cecca abhivitaritvā  
vītikkamo.”

Abhivitarati (abhi-vi-trī, not in Sanskrit), ‘to  
go on with.’

## ABHIVISITTHA.

“Ye dhamme Tathāgato anaññañeyyo hutvā sayam eva  
abhivisittha-aññena paccakkham katvā pavedeti . . .  
pe” (Sum. p. 99).

Abhi-visittha (abhi-vi-çishṭa not in Sanskrit),  
‘most excellent,’ ‘very distinguished.’ Cf. visittha (Mil.  
p. 203).

## ABHIVEDETI.

“Rattikkhaye ca Anurādhapurassa maggam  
jāyāpatinam atha so abhivedayittha”  
(Dāth. V. 2; see ibid. V. 11).  
Abhivedeti (caus. of abhi-vid) ‘to point out,’  
‘communicate.’

## ABHIVYĀPETI.

“Yāni tattha ṭhitāni pupphāni tāni sammā gandhena disāvidisan̄ abhibyāpeti” (Mil. p. 251).

Abhibyāpeti (Sk. abhi - vy - āp), ‘to pervade.’

## ABHISAMVISATI.

“Kim iva pūtikāyam asucim savanagandham bhayānakam Kuṇapam abhisamviseyyam gattam sakipaggħaritam asucipuṇṇam” (Therī G. v. 466, p. 169).

Abhisamvisati (abhi - sam - viç not in Sanskrit), ‘to stay with.’

## ABHISAJJATI, ABHISAJJANĀ.

“N’ev’abhisajjāmi na cāpi kuppe” (Jāt. III. p. 120).

“Vācābhilāpo abhisajjanā vā” (Sutta N. I. 3. 15).

Abhisajjati (abhi - sañj not in Sanskrit), ‘to scold.’ Abhisajjanā, ‘scolding.’

## ABHISATA.

Ambapalikā gaṇikā . . . abhisatā atthikānam-atthikānam manussānam paññāsāya ca rattim gacchati” (Mahāv. VIII. 1).

Abhisata, ‘frequented,’ ‘much visited,’ pp. of abhisarati (Sk. abhi - sṛi).

## ABHISATTHA.

“Abhisattho va nipatati vayo, rūpam aññam iva tath’ eva santam tass’ eva sato avippavasato aññass’ eva sarāmi attānan ti”

(Thera G. v. 118, p. 17).

The Commentary explains abhisattha by anusitṭha, ānatta. The form saṭṭha = siṭṭha is supported by Jāt. II. p. 299, where saṭṭha = anusitṭha. (Cf. anusatthā = anusāsaka, Jāt. IV. p. 178–9). But abhisattha is also explained in the Com. by abhilāpakaṭa; in that case abhisattha, ‘abused,’ would be derived from çams and not from çās. See ANUSATTHI.

## ABHISANDA.

“Ten’eva kammābhisañde na iddhi-yānam-abhi-  
ruyha patthitam nibbāna-nagaram pāpuṇeyyāti” (Mil. p.  
276).

Abhisanda (Sk. abhi-shyanda), ‘consequence,’  
'result.' Cf. kamma-nissañda (Mil. p. 20).

## ABHISANDAHATI.

“Kāli itthi brahatī dhañkarūpā satthiñ ca bhettvā aparañ  
ca satthiñ ca  
bāhañ ca bhettvā aparañ ca bāhum sīsañ ca bhettvā dadhi-  
thālikam va esā nisinnā abhisandahitva”  
(Thera G. v. 151, p. 21).

The Editor reads abhisaddahitvā, but this gives no sense, but the v. l. abhisandahitvā, ‘putting together,’ from abhi-sa-n-dhā suits the context.

Abhisaddahati occurs in Thera G. v. 785; Mil. p. 258; Dāṭh. III. 58.

## ABHISANDHĀYA.

“Kam attham abhisandhāya lahucittassa dūbhino  
sabba-kāma-duhass’eva imam dukkham titikkhasi”  
(Jāt. II. p. 386).

Abhisandhāya = paticca, sandhāya, ‘on account of,’  
'because of.'

## ABHISANNA.

“[Bhagavato] kāye abhisanne Jivakena vireko kārito”  
(Mil. p. 134). The incident here referred to is given in full in Mahāv. VIII. 1. 30:—

“Tena kho pana samayena Bhagavato kāyo dosābhisanno hoti,” cf. abhisanna-kāyo (Ibid. VI. 14. 7).

Abhisanna, pp. of abhisad not in Sanskrit, ‘op-pressed with humours,’ ‘full of humours.’

## ABHISAMBHAVA.

Dur-abhisambhava, ‘hard to obtain’ (Sutta N. III. 11. 23; Samyutta V. 2. 3; Thera G. v. 436). Cf. Sk. abhisambhū, ‘to enjoy,’ ‘attain.’

## ABHISAMSAÑĀ.

“Rathassa ghoso apilandhanāni  
khurassa nādi-a bhisam sānāya ca  
ghoso suvaggu samitassa suyyati  
gandhabbaturiyāni vicitrasavane”

(Vimāna 64. 10, p. 60).

*A bhisam sāna* (*abhi-çam sāna* not in Sanskrit),  
brabbling?

## ABHISĀPA.

“Mundo virūpo abhisāpa māgato  
kapālahattho ‘va kulesu bhikkhasu”

(Thera G. v. 1118, p. 100).

*A bhisāpa māgato* = ‘reviled,’ ‘calumniated.’ Cf.  
Sk. *abhiçāpa*, ‘curse,’ ‘calumny.’ For *abhisapati*  
see Suttav. II. p. 274; Samyutta XI. 1, 10.

## ABHISĀRIYĀ.

“Dīgham gacchatu addhānam ekikā abhisāriyā  
Sankete patim mā addasa yā te ambe avāhariti”

(Jāt. III. p. 139).

*A bhisāriyā* = Sk. *abhi-sārikā*, ‘a woman who  
goes to meet her lover.’ *Abhisarānatā*, ‘appointment’ (Ibid. p. 139 l. 4).

## ABHIHĀRETI.

“Sa piññacāram caritvā || vanam abhihāraye” (Sutta  
N. III. 11. 30, 32; see ibid. III. 1. 4, 10; Therī G. v. 146,  
p. 137).

*A bhihāreti* caus. of *abhi-hṛi*, ‘to go to, repair to.’  
In the following passage *abhihāreti*=*abhiharati*,  
'to gain, acquire':—

“Attanā coday’ attānam, nibbānam abhihāraye”  
(Thera G. v. 637, p. 65). See Jāt. IV. p. 421.

See note on *abhiharati* in Vinaya Texts, vol. ii.  
p. 440.

## ABHIHITA.

“Buddha-gāthā bhi hito ‘mhi” (Samyutta II. 1-10).

*A bhihitā* (Sk. *abhi-hita*) said, spoken. The correct  
reading is *Buddhagāthā abhigitō*?

## AMAMA.

“Kadā nu 'aham bhinnapaṭandharo muni kāsāvattho a m a m o nirāsayo.” See Jāt. IV. p. 372.

“Gilhi dāraposi a m a m o ca subbato” (Sutta N. I. 12, 14).

“A m a m o nirāso” (Udāna III. 7, 9).

A m a m a (Sk. a m a m a) unselfish; cf. Sk. m a m a t ā, selfishness.

## AMARA.

“Yadā ca avijanantā iriyanti a m a r ā viyā” (Thera G. v. 276, p. 33).

In the explanation of a m a r ā = vikkhepo (Dīgha I. 1, 2. 23). Buddhaghosa has the following note:—

“A m a r ā nāma maccha-jāti, sā ummujjana-nimmujjanādivasena udate sandhāvamānā gahetum na sakkoti” (Sumanigala, p. 115).

A m a r ā (not in Sanskrit), a kind of wriggling slippery fish, perhaps an eel.

## ARITTHAKA.

“Aritthakam ūñānam” (Sum. p. 94).

A ri t̄h a k a (Sk. a-rishtaka), ‘perfect.’

What does a ri t̄h a k a mean in “mahā-aritthako mani?”<sup>1</sup> (Samyutta IV. 1. 2, p. 104).

In the following passage a ri t̄h a seems to be ‘a kind of spirituous liquor.’ “Amajjam arittham pivati” (Suttav. II. p. 110).

## AVAKANTATI.

“Evam hi etam udapādi sarirena vinābhāvo  
puthuso mam vikantetva khandaso avakantatha”  
(Jāt. IV. p. 155; Ibid. p. 251).

A v a k a n t a t i (Sk. a v a - k ṛ it), ‘to cut away.’

## AVAKUJJA.

“Puggalo avakujja-pañño” (Puggala III. 7. p. 31).

Here a v a k u j j a = n i k k u j j a, ‘inverted, turned down-

<sup>1</sup> Does it mean ‘very precious’? mani may mean sun-glass, burning-glasses (see Mil. p. 54, l. 6).

ward,' in opposition to *ukkujja*, 'set up' (Puggala, III 7. 3), and the phrase "puggalo avakujja-pañño" means 'a man who is a hearer but not a doer.'

*Avakujja* = 'supine,' in the following passage : "Kalale pattharitvāna avakujjo nipajj' aham" (Buddhav. II. 52 = Jāt. I. p. 13). For the adv. *avakujjakam* see Buddhav. X. 4. See *pati kujja*, Jāt. I. p. 456.

"Tassa nānāvar' uppajji anantam vajirūpamam  
tena vicini saṅkhāre ukkujjam avakujjakam."

#### AVAKKHIPANA.

"Adho avakkhipanena" (Jāt. I. p. 163).

*Avakkhipana* (*ava-kshipana*), 'putting down.'

#### AVAGANDA.

"Na avagandā-kārakam bhuñjitabbam. Yo anādariyam paticea ekato vā ubbhato vā gandam kātvā bhuñjati āpatti dukkataṭassa" (Suttav. II. p. 196; see Pātimokkha Sekh. IV. p. 46).

*Avagandā-kārakam* = 'puffing out the cheeks,' 'stuffing the cheeks out ;' *gandam kātvā* = to puff out the cheeks, may be compared with the phrase *phānam kātvā*, 'to spread out the hood,' with reference to a snake.

#### AVAGGAHA.

"Dubbutthikā ti avaggaho. Vassa-vibandho ti vittam hoti" (Sum. p. 95).

*Avaggaha* (Sk. *ava-graha*), 'drought.'

#### AVACARA, AVACARAṄA.

"Tāta tvam sūro saṅgāmāvacaro."

"Saṅgāmāvacaro sūro balavā iti vissuto." (Jāt. II. 95).

*Saṅgāmāvacara* = 'familiar with war, at home in war.' For *avacaraṇa* see Jāt. II. p. 95, l. 7).

#### AVAJĀTA.

"Mukhadugga vibhūta-m-anariya bhūnahu pāpaka dukkatakāri purisanta kali avajāta mā bahubhāni 'dha, nerayiko si." (Sutta N. III. 10. 8.)

**Ava-jāta** (Sk. *ava-jāta*), ‘base-born,’ as opposed to *abhijāta* (Mil. 359). See Div. p. 2, l. 13.

#### AVATITTHATI.

“Saddhā dutiyā purisassa hoti  
No ce assaddhiyam avatitthati  
Yaso ca kitti ca tatv’ assa hoti”

(Samyutta I. 4. 6).

“Kodho mayi nāvatitthati” (Ibid. XI. 2. 10; Thera G. v. 21). See Jat. IV. p. 208.

**Avatitthati** (Sk. *a v a - s t h ā*), ‘to abide, endure.’

#### AVADĀNIYE.

“Kāmesu giddhā pasutā pamulhā  
a v a d ā n i y e te visame nivitthā  
dukkhūpanītā paridevayanti”

(Sutta N. IV. 2. 3).

**A v a d ā n i y a** (Sk. *a v a d ā n i y a*), ‘stingy, niggardly.’

#### AVADEHAKA.

“Udarā v a d e h a k a m bhutva sayant’ uttānaseyyakā” (Thera G. v. 985, p. 85).

**A v a d e h a k a** seems to mean ‘a surfeit’ from *a v a - dih*, ‘to pollute, besmear.’

#### AVADHĀRANA.

“Khalū ti a v a d h ā r a n a tthe nipāto” (Therī G. Com. p. 180; Sum. p. 27).

**A v a d h ā r a n a** (Sk. *a v a d h ā r a n a*), ‘emphasis, affirmation.’

#### AVANI.

“Suciram a v a n i p ā l o saññamam ajjhupeto” (Dāth. IV. 5). Cf. Sk. *a v a n i*, ‘earth.’

#### AVAPĀYĪ, AVAPIVATI.

“Addharattā v a p ā y ī,” drinking at midnight (Jat. I. p. 163). “Addharatte a v a p i v a t i” (Ibid. Com.).

#### AVABUJJHATI, AVABOJJHANTĪ.

“Yathābhutam an - a v a b o j j h a n t ī” = yathābhuc-cam ajānantī (Therī G. Com. to v. 159, p. 198).

**A v a b o j j h a n t i** f. of **a v a b o j j h a n t a** (a v a - b u d h),  
'perceiving, being aware of.'

**A v a b u j j h a t i** = is remembered, occurs in Jāt. III. p. 387. See Sum. p. 52.

"Yo pubbe katakalāyño katautto nāvabujjhati  
Atthā kassa palujjanti ye honti abhipathitā."

(See Jāt. I. p. 378; III. p. 256; Sum. p. 53; Thera G. v. 737, p. 73.) For **a v a b o d h a** see Sum. p. 20.

#### AVAMAṄGALA, AVAMAṄGALLA.

"Bhante mayham nāmam avamaṅgala m" (Jāt. I. p. 402; Ibid. p. 372).

"Imam avamaṅgalyam anumodanam kathesi,  
avamaṅgallesu anumodanam karonto" (Jāt. I. p. 446).

**A v a m a ṉ g a l a**, 'inauspicious, unlucky'; **a v a - m a ṉ - g a l l a** = **a v a - m a ṉ g a l y a** 'unluck.'

#### AVARAJJHATI.

"Karissam nāvarajjhissam" (Thera G. v. 167, 22). See Jāt. IV. p. 428, ll. 21, 27.

**A v a r a j j h a t i** here means 'to desist, give up' (from the root rād h). The Com. has virajjhissam, but another various reading is **a v a - r u j j h i s s a m** as if from the root r u d h.

#### AVALAKKHĀNA.

"Yesam hatthato na labhati [lābhā] tesam asim  
'avalakkhaṇo' ti garahati" (Jāt. I. p. 455).

**A v a l a k k h a ṣ a**, 'below the mark,' 'not up to the mark.' See Mil. p. 171, l. 12.

The Sk. **a v a - l a k s h a** = 'white.'

#### AVASATA.

**A v a s a ṭ a** nāma titthāyatanaṁ saṅkantā vuccati" (Suttav. II. p. 216-7).

**A v a s a ṭ a** = saṅkanta, gone over to, represents Sk. a p a - s ř i, 'to go away,' and not ava-s ř i; cf. osata (Mil. p. 24).

## AVASĀYA.

“Avasāyī ti. Avasāyo vuccati avasānam nitthānam” (Therī G. Com. p. 176).

Avasāya = Nirvāna cf. Sk. avasāya end.

## AVASISSATI.

“Na masi sarirān’ eva avasisssimsu” (M. P. S. p. 68, l. 4).

“Na tam tatrāva sissati” (Jāt. II. pp. 61, 62; Sum. p. 212).

For avasiṭṭhaka see Jāt. II. p. 311.

Avasissati (Sk. ava-çish), ‘to be left, remain over.’

## AVASESAKA.

“Samatittikam an-avasesakam telapattam yathā parihareyya” evam sacittam anurakkhe patthayāno disam agatapubban ti” (Jāt. I. p. 400).

An-avasesaka means ‘having nothing remaining or left,’ but ought we not to read an-avasekakam, ‘un-spilt’?

## AVYĀYATA.

“Avyāyatam vilapasi,” ‘thou talkest at random’ (Jāt. I. p. 496).

A-vy-ā-yata-m (from root yam) ought to mean ‘not excessively,’ ‘briefly?’ cf. Sk. vyāyata; perhaps we ought to read avyāvatam, unrestrainedly, excessively, from vy-a-vrī.

The Com. explains avyāyatam vilapasi by avyatta-vilāpam vilapasi.

## ASSATARĪ.

“Assatarī attavadhāya gabbham gaṇhāti parabhavāya gabbham gaṇhāti” (Cullav. VII. 2, 5, p. 188).

That the *she-mule* died in reproducing itself seems to have been a very common notion. Cf. Mil. p. 166; Samyutta p. 154.<sup>r</sup>

<sup>r</sup> Mules were imported into India from Cambodia. See Jāt. IV. p. 464.

## ASSAVATI.

“Āvedhañ ca na passāmi yato ruhiram assave” (Jāt. II. p. 276).

Assavati (āśru not in Sanskrit) = paggharati, ‘to flow, issue.’

## ASSĀSAKA.

“So bhikkhu uttanto an-assāsako kālam akāsi” (Sutta v. I. p. 84; II. p. 111).

Anassāsako, ‘not able to draw breath’; cf. Sk. āçvā-saka.

## AHI-GUNTHIKA, AHI-GUNDIKA.

This word is sometimes written ahi-gundika (Jāt. I. p. 370; II. 429) and ahi-kunḍika (Jāt. IV. p. 308). Gunthika = ‘snarer’ from the root gunṭh, ‘to snare, trap’; but as the term ahig° = ‘snake-charmer, ahi-gundiaka, from the root gunḍ, to sing, charm (cf. Sk. gunḍaka, ‘a low pleasing tone’) is perhaps the correct form, but compare Sk. ahi-tunḍika.

## ĀKADDHANA, ĀKADHETI.

“Mayam attano balena mahāsamudda-udakam ākad-dhemā” (Jāt. I. p. 498).

Ākaddheti, caus. of ākaddhati (see Jāt. III. p. 297) = ‘to draw out (water).’ For ākaddhana see Mil. pp. 154, 352.

## ĀKARA.

“Ākara ratanuppādāya” (Mil. p. 856).

“Saddhammādhārako therō Ānanda ratanākaro” (Thera G. v. 1049, p. 93).

Ākara (Sk. ākara), ‘a mine.’

## ĀKIÑCAÑÑA.

“Jhāyī jhānaratā dhīrā santacittā samāhitā  
ākiñcaññam patthayānā dhammanagare vasanti te’  
(Mil. p. 842).

Ākiñcañña, Nirvāna, ‘nothingness.’

## ĀKINNA.

Our word ‘*loose*’ has come to be used in sense of ‘dissolute, bad;’ so in Pāli we find ākiṇṇa used in the sense of (1) at large, (2) loose, bad.

“Aññataro pi kho hatthināgo ākiṇṇo viharati hatthihī hatthinihi” (Udāna IV. 5, p. 41, ll. 7, 10, 20; p. 42, ll. 6, 9, 15).

“Ākiṇṇaluddo puriso dhāticelam̄ va makkhito” (Jāt. III. pp. 309, 539). The Com. explains ākiṇṇa by gālha.

## ĀKURATI.

“Jivhā sukkhati, hadayam̄ byāvattati kantho āk urati” (Mil. p. 152).

Dr. Trenckner takes āk urati to be a denominative of ākulā, ‘distressed.’ It seems to have here the sense of ‘swells,’ and may be a denom. of aṅkura, ‘intumescence.’ We find forms like ākura for aṅkura in niraṅkaroti and nirākaroti. So sākacchā = saṅkacchā. Cf. a-saṅkacchikā. (Parivarā II. 1. 96, pp. 70, 71.)

## ĀGĀLHA.

“Saṅgho āgālhāya ceteyya” (Parivarā V. 3). In the Com., p. 230, we find that Buddhaghosa reads āgalāya, which he explains by dālhābhāvāya. See Anguttara III. 151–2. Āgālha = gālha (Sk. gādha).

## ĀGHĀTANA.

“Visamūlam̄ āghātanam̄ chetvā pāpeti nibbutim̄” (Thera G. v. 418, p. 45).

“Āghātana is explained by Childers as ‘shambles’ (see Thera G. v. 711, p. 71). It signifies ‘place of execution’ in Mil. p. 110, l. 19, but in the above passage (? read āghātanō) it signifies ‘killing, destroying.’ Cf. Uddham - āghātanikā ti āghātanam̄ vuccati maranam̄” (Sum. p. 119).

## ĀNAÑJA.

“Tasmim̄ kāle Bāraṇasirājā attano mangala-hatthim̄

ānañja-kāraṇam sikkhāpetum hatthācariyānam adāsi” (Jāt. I. p. 415).

“Ānañja - kāraṇam kāriyamāno dukkham adhvāsetum asakkonto ālānam bhinditvā palāyitva” (Jāt. IV. p. 308).

The ānañja-kamma seems to have been (1) a kind of bending of knees as a mark of obesiance, or respect (Jāt IV. p. 49); (2) a kind of squatting down, so as not to be seen.

#### ĀNANYA.

“Tassa me kim aññam ānañya m bhavissati” (Suttav. I. p. 284; Sum. p. 3, l. 18).

Ānañya (Sk. ānṛiṇya), ‘freedom from debt.’

#### ĀMANTĀNA.

“Āmantanā hati sahāyamajje” (Sutta N. I. 3, 6).

Prof. Fausböll renders āmantanā by ‘calling,’ but ‘salutation’ seems more in accordance with the context.

#### ĀMASATI, ĀMASANA.

“Kumbhim āmasati” (Suttav. I. p. 48, p. 57; see Jāt. II. p. 360-1; Jāt. III. p. 319; Sum. p. 107).

Āmasati (Sk. ā-mṛish), ‘to touch, handle.’

“Āmasanena sannipāto jāyati” (Mil. p. 127).

Āmasana (Sk. ā-mṛishana), ‘handling, touching.’

#### ĀYĀGA.

“Āyāgo sabbalokassa āhutinam patiggaho” (Thera G. v. 566, p. 59; see Sutta N. III. 4, 32). Cf. Sk. āyāga, ‘a gift.’

#### ĀYUVĀ.

“Tes’ aññataro ’yam āyuvā dvāre titthati māluterito” (Thera G. v. 234-5, p. 30).

Āyuvā (not in Sanskrit), ‘old.’

#### ĀYŪHAKA, ĀYŪHATI, ĀYŪHANA.

“Bhagavā . . . addasa Devadattam āyūhitvā anekāni kappakotisatisahassāni nirayena nirayam . . . gacchantaṁ” (Mil. p. 108).

“Ayam moghapuriso kappatthiyam eva kammam āyūhis sati” (Ibid. p. 109).

Āyūhako (Mil. p. 207). Āyūhana (Sum. pp. 64, 101).

See “Notes and Queries” (Emendations IV.) in Pāli Journal for 1885.

#### ĀLAMBA, ĀLAMBANA.

“An-ālambā-cara,” ‘not wandering (in many) channels of thought,’ i.e., having mind fixed only on *one* object of thought (Mil. p. 343). An-ālambā = without support in Sutta N. I. 9. 20; Samyutta II. 2. 5.

Ālambano—“So [putto] tumhākam upatthāko bhavissati” (Mil. p. 126).

Ālambana (Sk. ālambana), ‘support.’ Cf. ālambana-raju = raju ālambanī (Jāt. III. p. 396).

#### ĀLĀNA.

“Tam ālāne niccalam bandhitvā tomara-hatthā manussā parivāretvā ānañja-kāraṇam kārenti” (Jāt. I. p. 415).

Ālāna (Sk. ālāna), ‘stake or post to which an elephant is fastened.’

#### ĀLITTA.

“Kaṭukam madhurassādām piya-nibandhanam dukham khuram va madhunālittam ullittam nāvabujjhati” (Thera G. v. 737, p. 73).  
Ālitta (pp. of ā-lip), ‘besmeared.’

#### ĀLIMPANA.

“Ālimpanam vijjhāpetum,” ‘to put out a flame’ (Mil. p. 43).

Ālimpana (= ādīpana), ‘a flame, conflagration.’

For ālimpeti (Sk. ā-dīp) see Anguttara III. 100. 13.

#### ĀVAJATI.

“Na gabbhaseyyam punar-āvajisam,” ‘I shall not return to the womb’ (Jat. III. p. 484; ibid. IV. pp. 49, 107).

Childers does not cite āvajti in the sense of ‘to go.’ Cf. Sk. āvraj, ‘to return.’

## ĀVAPANA.

“ Sabbaññūtaññāñassa āvapanaṁ katvā dantayugalam adāsi ” (Jāt. I. p. 321; Milinda, p. 279).

Āvapana seems to come from the root v y a p + ā.

See “ Pāli Journal ” for 1885, article N i k k i n ā t i, p. 42.

## ĀVILATI.

“ [Udakam] calati khubati luṭati āvilati ” (Milinda, p. 259–60).

Āvilati, ‘becomes turbid,’ a denominative from the adj. āvila, ‘turbid.’

## ĀVEDHA.

Āvedhañ ca na passāmi yato ruhiram assave ” (Jāt. II. p. 276).

“ Āvedhañ ca na passāmī ti viddhatthāne vanāñ ca na passāmi ” (Com.)

Āvedha, ‘wound.’ Cf. āvedhana, impaling (Jāt. IV. p. 29) :—

“ Kovilāra-sūle makkhikā v e d h a n a m ” = the impaling of a fly on a kovilāra-stake.

## ĀVENI.

Childers has āvenika on the authority of B. Lot. 648, but not āveni. (See Div. pp. 2, 98, 182, 268, 302, 440. Cf. “ Āveṇi-saṅgha-kammāni akāsi ” (Jāt. I. p. 490).

“ Te imehi atthārasahi vatthūhi apakāsanti avapakāsanti<sup>1</sup> āveni-karonti āveni-pavāraṇam karonti, āveni-saṅgha-kammam karonti ” (Cullav. VII. 5. 2; see ibid. p. 325; Parivāra XV. 10, p. 202).

## ĀSATI.

“ Seti c'eva āsati ca etthāti senāsanam, mañcapīthā-dinam. Ten' āha senāsane ti ” (Sum. p. 208).

Āsati (Sk. ās), ‘to sit.’

<sup>1</sup> The various readings are apakassanti and avapakasanti.

**ĀSAMSA, ĀSAMSATI.**

Childers registers āsim sā, but not āsam so, &c.

The phrase “puggalo āsamso,” ‘a person without desires,’ occurs in Aṅguttara III. 18. = Puggala IV. 19. = Samyutta III. 3, 1, 5.

From āsam sati we find the participle āsam sāna, which is sometimes written āsasānā.

“Dumāni phullāni manoramāni samantato sabbadisā pavanti  
pattam pahāya phalam āsasānā . . .”

(Thera G. v. 528, p. 56).

The Com. explains āsasānā by āsim santā gahitukāmā. Nirāsa = nirāsamsa. We find the terms nirāsamsa, āsamsāna in a passage in Sutta N. V. 10. 4 (Nirāsaso, na so āsasāno = nirāsamso so na so āsamsāno), which Prof. Fausböll translates thus: ‘He is without breathing, he is not breathing,’ instead of ‘He is free from desire, he has no desire.’ Cf. :—

“Etādisam brāhmaṇa disvā yakkham  
puccheyya poso sukham āsasāno”

(Jat. IV. p. 18).

The Com. explains ā-sasāno by āsimanto, and a Burmese MS. reads āsi [m] samāno.

“Thale ca ninne ca vapanti bijam  
anūpakhette phalam āsasānā”

(Ibid. p. 38).

**ĀLAKA.**

An ālakā is an ‘arrow-straightener,’ which was formerly made of wood or bone. For a specimen of an Eskimo ‘arrow-straightener’ see Boyd Dankin’s “Early Man in Britain,” p. 238. Cf. :—

“Isattho ālakam pariharati vāṅka-jimha-kutīla-nārācassa ujukaranāya” (Mil. p. 418).

There is a reference to the process of arrow-straightening in Thera G. v. 29, (cf. Dh. IV. 15. 33) :—

“ Samunnayam attānam usukāro va tejanam  
cittam ujum karitvāna avijjam chinda Haritāti ”

In Car. Pit. II. 1. 3, ālaka = ālāna, ‘post or stake’  
to which an elephant was tied.

#### ĀLĀHANA.

“ So tassā . . . sarīrakiccam katvā ālāhanam nibbā-  
petvā ” (Jāt. I. p. 287).

Ālāhana usually means ‘a cemetery,’ but in the pas-  
sage quoted above it signifies ‘the funereal fire.’

#### ĀHARATI.

Āhaṭa pp. = āhacca, ‘cited’ (Jāt. III. p. 512).

Āhatvā = a haritvā in the following passage :—

“ Saikāra puñjā āhatvā susāna rathiyāhi ca  
Tato saṅghātikam katvā lūkham dhāreyya cīvaraṁ ”  
(Thera G. v. 578, p. 60).

The causative āharāpeti is used in the sense of ‘to  
call for, ask for, demand’ :—

“ Tassa gatakāle tam kulam kahāpane valañjesi. So  
āgantvā kahāpane āharāpesi ” (Jāt. I. p. 347; see Therī  
G. Com. p. 196, l. 13).

#### ĀHARIMA.

“ Āharimena rūpena na mam tvam bādhayissasi ”  
(Therī G. v. 299, p. 152).

Āharima, ‘captivating,’ ‘charming.’

#### EMENDATIONS.

##### I.

“ Tena kho pana samayena Sakko devānam indo āyas-  
mato Mahākassapassa piṇḍapātam dātukāmo hoti pesakāri-  
vannam abhinimminitvā tantam vināti, Sujātā asurakaññā<sup>1</sup>  
vāsaram (?) pūreti ” (Udāna III. 7).

<sup>1</sup> Text has assurakannā.

The reading queried in the above quotation is not in "the most reliable" text **A** (Phayre MS.), but it is introduced into it from the Commentary (evidently of Burmese origin) by the Editor. The reading of **A** is *tamsaram* (**B** *namsaram*) for *tasaram*, 'the shuttle.' The Com. explains "*vāsaram pūreti*" by "*vāsaram bhandetī*." *Tasara* or *tamsara* (Sk. *trasara*) is a well-known word for the 'shuttle' of a loom and is the only reading that makes good sense here. Curiously enough in Sutta N. III. 4. 10, p. 82. *tasaram* occurs with the Burmese reading *vāsaram* (see also I. 12. 9, p. 87) in the sense of 'shuttle.'

## II.

"*Nelaggo setapacchādo ekāro vattatī ratho,  
anigham passa āyantam chinna-sotam abandhanan ti*"  
(Udāna VII. 5, p. 76).

The true reading is not that adopted in the text from the Commentary, but that of **A**, **D** "*nelango*." Buddha-ghosa in his Com. on Dīgha I. i. 9. quotes, "*Nelango setapacchādo*" (See Sum. p. 75).

## III.

"*Evam ācariyo sāra-phalake visarukkha-āṇim ākotaya-māno viya . . . antevāsiko suvanṇa-rajata-maṇimayāya  
āṇiyā tam āṇim pativāma yamāno viya punap-puna ratanattayassa vanṇam bhāsati*" (Sum. p. 39).

For *pativāma yamāno* read? *pativādhō* or *pati-bādhā yamāno*, and compare "Taccanto āṇiyā  
āṇim nihanti balavā yathā" (Thera G. v. 744, p. 73).

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